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## VII.—THE HOLME RIDDLES (MS. HARL. 1960).

### INTRODUCTION.

MS. Harl. 1960 is thus described by Wanley ("Account of Harl. MSS.," *Brit. Mus. Cat.*):—"A thin paper book in 12mo. mostly written by one of the Holmes and containing a collection of Riddles with their Solutions; being such as young lads and lasses use to make sport with. At the end is a table to the same." So closely indeed is the little volume associated with at least one member of the Holme family of Chester—the possessors of the MS. until the early 18th century, when it passed with other writings of that race of antiquaries into the keeping of Robert Harley, Earl of Oxford (MSS. Harl. 1920-2177 and a few others)—that to understand its history we must first know a little of the lives of the four Holmes and chiefly of the third Randle.<sup>1</sup>

Randle Holme 1st was born in Chester, probably about 1571. In 1598 he was entered as a "painter"—doubtless an heraldic painter—in the records of the Stationers' Company of his city; and in the same year married Elizabeth, widow of Thomas Chaloner, the celebrated antiquary, to whose papers he thus succeeded. In 1615 he was appointed Sheriff, and in 1633 Mayor of Chester. In 1635 his wife died, and in 1636 he made a second marriage. After the Civil Wars in which, unlike his son, he favored the cause of Parliament, he was charged with having taken the king's part and was heavily fined. He died January, 1655.

<sup>1</sup> For my sketch of these worthies I am indebted to J. P. Earwaker's pamphlet, *The Four Randle Holmes of Chester, Antiquaries, Herald's and Genealogists* (1571-1707), 1892, 8vo. Unfortunately this young Chester scholar died before his further researches among the Holme MSS. were well begun. Hardy's account of the Holmes, *Dict. Nat. Biog.*, s. v. is, in a few minor points, inaccurate, as Earwaker's records show.

Randle Holme 2d, the second son of the preceding, was baptized July 15, 1601. He followed his father's business as painter. In September, 1625, he married Katharine Ellis, and again, September, 1643, Eliza Martin. In 1629 he became church-warden of St. Mary's; and the records of the parish for two years are in his "clear and beautiful handwriting" (Earwaker). He was honored with many municipal offices:—from 1632–3 he was Treasurer of Chester; in October, 1633, he was chosen Sheriff and subsequently Alderman; and in October, 1643, was elected Mayor. During his mayoralty he received from the royal commanders numerous official letters, which were afterwards bound up by his eldest son and namesake. MS. Harl. 2002 contains the commission of Charles I (January 1, 1644) to Randle Holme and others to seize effects of absent rebels. He added to the Holme MSS. and made many genealogical notes which, in his own words, 'he had not learning enough to digest.' Upon his death, in 1659, a handsome monument was erected in St. Mary's to his memory. In MS. Harl. 2161, fol. 117 (cited by Earwaker, p. 23), is found the record of the births of his many children,—three sons and five daughters.

Randle Holme 3d—baptized at St. Mary's December 30, 1627—pursued the vocation of his ancestors. "His very characteristic and ill-formed handwriting" appears in the minute-book of the Stationers in 1648, but the first accounts entered by him are in 1656. At Easter, 1657, he was chosen one of the church-wardens of St. Mary's; and the accounts for the next two years are in his hand. In 1659 he was elected Alderman in place of his father; he ceased to hold this office in 1674, but was re-elected in 1679 and retained the position until his death in 1700. In 1664 he received the sinecure appointment of "sewer of the chamber" to Charles II (MS. Harl. 2022, fol. 183 b), which exempted him from arrest, but prevented him from occupying the family offices of Sheriff and Mayor. From 1665 to 1670 Randle 3d was in much trouble with the Herald's College for marshalling

funerals and putting up hatchments against the law of arms. In 1688 he published that "heterogeneous mass" of over 1,100 pages, "The Academy of Armory" (Earwaker, p. 33), upon which he had labored for forty years. By lack of encouragement he was forced to abandon the thought of further publication; but ten Holme MSS. (Harl. 2026-2035) contain his unprinted materials. He married three times (1655, 1666, 1688) and was blessed with eight sons and six daughters.

Randle Holme 4th, the only son of the 3d Randle's first wife, was born about 1659. Of his early life nothing is known. In 1690 he was taken into partnership by his father (ms. Harl. 2022, fol. 136 b), and October 19, 1691, became a member of the Stationers' Company. By his wife, Margaret Lloyd, whom he married in 1687, he had one son and four daughters, all of whom died young. He held the positions of Church-warden, Sheriff and Alderman; and died August 30, 1707.<sup>1</sup>

We may now return to our volume. MS. Harl. 1960 is bound up with two other MSS.:—Harl. 1955 (8vo.), that contains, *a*) Shelton's "Characters for Shortwriting," 1639, *b*) Josiah Rock's "Characters, etc.," 1689, *c*) Bishop Wilkin's "Real Character;" and Harl. 1962, a small thin tract in 24to., also containing Shelton's "Characters." Our MS. is prefaced by two leaves of a gentleman's household book, 1598-1602, which, though interesting in itself, bears no relation to our text.<sup>2</sup> The Riddle MS. proper is composed of a

<sup>1</sup> His will (June 2, 1704) shows that he was a man of substance and that he could hardly have been the Liverpool tapster recalled by Wanley (Description of MS. Harl. 2002)—see also Hardy, *Dict. Nat. Biog.*, s. v. Randle Holme 3d. Earwaker would assign the doubtful honor of that identity to the 4th Randle's brother, John or George.

<sup>2</sup> I cite two of these domestic entries:—"Mem.—that Elizabeth Renolf (?) came to my house the 4th day of November, 1598."

"Item—paid to Mr. Dutton's sonne on quarter's rent for the garden on ladyday in lent last past, 1602, xij d."

fly-leaf,<sup>1</sup> fifteen sheets of riddles, three leaves devoted to an index of problems, and many blank pages. Now, no less than three scribes have labored in preparing this text of 144 queries. The first writer—whose hand is clearly at work in 111 problems, though a change to yellow ink after No. 72 and back to black again after No. 91 proves that his contributions were not given *aus einem Guss*—was evidently not a well educated man. His handwriting is awkward and unformed; his spelling is poor and inconsistent even for his day of arbitrary orthography; he is entirely innocent of punctuation; and grammar and syntax stand him in such little stead that he has often much ado to express the simplest ideas without confusion (see answers to Nos. 2, 99 and *passim*.) The second scribe has contributed only two riddles, Nos. 112, 113—in a better hand (the crossing of *th* and the different *g* are among the marks of distinction). The last writer is undoubtedly Randle Holme 3d—the large, clear, ill-formed chirography is unmistakably his (compare MSS. Harl. 2026–2035 and Earwaker's facsimiles.) He is not content with merely adding thirty-one numbers; but sits as symposiarch at this feast of riddles. He boldly crosses out poorly-worded queries of the first scribe (Nos. 3, 19, 107) and offers far better versions (Nos. 114, 127, 132); he presents interesting variants to previous problems (Nos. 35 and 141; 85 and 138; 112 and 129); he amends or explains unsatisfactory answers (Nos. 20, 40);<sup>2</sup> and, finally, after his

<sup>1</sup> On the inner-side of the fly-leaf is written in a 17th century hand: "the interpretation of dreams, the academy of compliments of palmestry to tell the fortune by hand one 9 french—159 (?) english." This title-phrase does not in the least suggest the contents of the book, nor is the writing similar to that of the scribes of the body of the text, though it doubtless belongs to the same period.

<sup>2</sup> The weak answers to Nos. 51, 56, 61, 62 and 64 are due, I think, not to the forgetfulness or error of the first scribe, but to the lapse of solution so often noted in purely popular riddles (*Mod. Lang. Notes*, XVIII, 5 f.)—compare Nos. 4, 12 and 131; and the obscene jests, 3 and 114, 85 and 138, 112 and 129.

fashion (see MS. Harl. 2044, where he has indexed his father's book) adds an index of the riddles. His expression is always clear, his spelling is fairly consistent, and his punctuation logical.

A few words now of the probable date of the MS. The handwriting of the first and second scribes points as directly to the middle 17th century as that of the third to Randle 3d.<sup>1</sup> On other grounds, I should be inclined to place the book in the forties. "Such as young lads and lasses use to make sport with" is Wanley's description of our Riddles: and, while in that free-spoken age old nurses and greybeards were wont to chuckle over coarse puzzles,<sup>2</sup> the choice of the dozen broad riddles that form so important a part of Randle's contribution seems more in keeping with the taste of a young clerk than of an alderman and church-warden. "One thousand six hundred forti an one" in Riddle No. 110 is a number not essential to the query. "An" leads to the answer and "one" is for the rime's sake (*Notes*); but why "one thousand six hundred forty" rather than "fifty" or "sixty" unless our problem be the output of that decade? I hazard the theory that the other scribes in our MS. were Randle's younger brothers—or, dare we say, sisters—and that the little book furnished pastime for the many youthful Holmes while growing up in their Bridge St. house at Chester.<sup>3</sup>

<sup>1</sup> I base this statement directly upon the authority of Mr. Bickley, expert in Palæography, whose generous assistance many American readers in the MS. room of the British Museum will gratefully recall. "Somewhere very near 1650" was that gentleman's verdict.

<sup>2</sup> See Puttenham, *Arte of English Poesie*, 1587, Book III, "Arber Reprints," p. 198.

<sup>3</sup> On the last page of the MS. is pencilled in a large hand the name "Alice Holme the yr." Now, there were two Alice Holmes (Earwaker, 23 f.):—1) The youngest sister of Randle 3d, born August, 1636, married Peter Stringer of Chester, and died December 1, 1670. 2) Our Randle's youngest daughter, baptized October 23, 1676, and died probably before 1704. "The yr" certainly points to the second of these; but all things are against our believing that Randle Holme, when elderly, finished in such wise a puzzle-book for his troop of boys and girls.

The MS. contains in all 144 riddles.<sup>1</sup> But six direct repetitions of problems and as many variants of striking themes<sup>2</sup> reduce slightly the number of motives. The queries are, with a very few exceptions,<sup>3</sup> *Volksrätsel*, many of them belonging to the class of popular problems distinguished by double meaning and coarse suggestion.<sup>4</sup> Some of the Holme questions may be found only in the printed riddle-books of the day; others are either world-old or the offspring of Germanic or native tradition, or perhaps indirect borrowings from the Continent; and yet others stand isolated from all problems known to my research. I turn now to this matter of origins.

In the British Museum are originals or reprints of three English riddle-books of a date anterior to the Holme MS.: whether our scribes employed these in their compilation is an interesting question. The first of the three in point of time is the *Demaundes Joyous*,<sup>5</sup> printed by Wynkyn de Worde in

<sup>1</sup> Halliwell, *Popular Rhymes*, 1849, printed seven of the Holme riddles:—32, Nettle (p. 149); 108, Fly (p. 150); 119, Pump (p. 149); 121, Dew (p. 149); 137, Dog Bin (p. 141); 139, Man, deer, etc. (p. 150); 140, Bee (p. 149).

<sup>2</sup> The repeated numbers are:—3 and 114 (Heart); 19 and 127 (Oyster-women); 23 and 77 (Pilate and Christ); 35 and 141 (Bow and Arrows); 54 and 88 (One's thought); 107 and 132 (Strawberry). In each of the following groups one motive is applied to different solutions: 4, 12 and 131; 57 and 104; 61 and 83; 85 and 138; 112 and 129.

<sup>3</sup> As literary enigmas (*Kunsträtsel*) may be reckoned:—Nos. 19 and 127, 65, 68, 69, 70, 113 (acrostic). Yet even in some of these appear popular elements.

<sup>4</sup> The *double entente* riddles are:—Nos. 3 and 114, 20, 47, 49, 71, 74, 75, 83, 85 and 138, 107 and 132, 112 and 129, 117, 122, 124, 126, 123, 130, 133, 143. In these a broad humor utterly offensive to present taste is really heightened by perfectly decorous solutions—often inappropriate as the innocent answer is but a pretext. Conversely four queries themselves seemly,—Nos. 73, 91, 106 and 134—are frankly coarse in their answers. Thus at least twenty-five problems must be dismissed in disgrace by a modern editor despite their popular interest.

<sup>5</sup> The only copy of this important collection of 54 “demands” is, according to Kemble (*Solomon and Saturn*, p. 285), in the Cambridge Univ. Libr. (A. b. 4. 58). The queries have been twice reprinted:—by Hartshorne, *Ancient Metrical Tales*, London, 1829, pp. 1–8, and by Kemble, *l. c.* Kemble

1511. This tract and our collection have in common six riddle-motives;<sup>1</sup> but the verbal resemblance in each case is so slight and the riddles themselves so widely known (*Notes*) that one cannot for a moment believe in a direct connection between the two groups. The second volume of problems is the *Heraclitus and Democritus*, London, 1598, many of whose sixty riddles have a literary flavor. Only five riddles are common to the Holme ms. and *H and D*,<sup>2</sup> but the sequence of these is so similar in the two texts, and, with one exception, the verbal resemblances between the groups are so exact that they point to immediate borrowing. I have little doubt that the first Holme scribe copied four of the five problems; that, in the case of the fifth, he preferred his own rough traditional version. To the third of our trio of printed riddle-books, *The Booke of Meery Riddles*,<sup>3</sup> the Holme ms. bears a closer relation. One-third of the queries of the earlier collection<sup>4</sup> appear in the later, but the badly worded,

shows that the English text is "a very discreet abridgement of a French book, *Demaundes Joyeuses en manière de quolibetz*, of which a copy in black letter and without date is found in the British Museum" (assigned by Catalogue to 1520; by Kemble with greater probability to a date before 1500).

<sup>1</sup> *H.* 6 (*D. J.* 46); *H.* 73 (*D. J.* 45); *H.* 78 (*D. J.* 47); *H.* 94 (*D. J.* 14); *H.* 121 (*D. J.* 12); *H.* 140 (*D. J.* 40).

<sup>2</sup> *H.* 17 (*H and D*, 27)—exact; *H.* 18 (*H and D*, 28)—exact; *H.* 19 and 127 (*H and D*, 29)—many verbal differences; *H.* 20 (*H and D*, 50)—exact; *H.* 21 (*H and D*, 51)—exact. *H.* 143 and *H and D*, 41 treat somewhat similar motives.

<sup>3</sup> Of this group containing 76 riddles, 16 questions and 133 proverbs, Hazlitt (*Handbook*, 508) notes eight editions: 1600, 1617, 1629, 1631 (Bodl. Libr.), 1660 (Brit. Mus.), 1672, 1673, 1685. The edition of 1629 is reprinted by Halliwell, *Literature of XVI and XVII Centuries Illustrated*, London, 1851; and the edition of 1660 by the same scholar in 1866 (25 copies). Halliwell surmises—it is only empty speculation—that 'his text is a reprint of an "Old Book of Riddles," mentioned by Laneham in 1575, which was perhaps the book lent by Master Slender to Alice Shortcake' (*Merry Wives*, I, I, 211). A former owner of the Brit. Mus. copy of *H and D* claims the same honor for that book.

<sup>4</sup> The twenty-six parallels between the problems of the two groups vary from mere likeness of motive to the closest verbal resemblance:—*H.* 2



often incomplete Holme versions are so inferior to the riddle-forms of the other group that we must attribute the large number of resemblances merely to the working of a common tradition—admitting perhaps the possibility of an indirect literary connection between a half-dozen later queries in our MS. and their counterparts in the printed text. To summarize, the very imperfection of many of our queries, as contrasted with the more complete forms of the riddle-books, constitutes the highest evidence of their dependence upon popular oral transmission.

Not a few of the Holme problems are world-riddles, or queries popular in many ages and various lands (*Notes*)—some known to the Greeks, some current in the collection of Symphosius, some whose vogue began later in medieval Europe.<sup>1</sup> Parallels to others of less age and repute are found in this or that country, Germany, in particular, offering numerous analogues.<sup>2</sup> Others again are distinctively English in their range<sup>3</sup>—if the negative result of a fruitless search

(*B. M. R.* 71), same motive differently treated; *H.* 28 (*B. M. R.* 70); *H.* 30 (*B. M. R.* 24); *H.* 38 (*B. M. R.* 66); *H.* 40 (*B. M. R.* 4); *H.* 41 (*B. M. R.* 45); *H.* 50 (*B. M. R.* 1); *H.* 54 (*B. M. R.* 49); *H.* 55 (*B. M. R.* 16); *H.* 58 (*B. M. R.* 58)—different answer; *H.* 59 (*B. M. R.* 60); *H.* 62 (*B. M. R.* 67); *H.* 63 (*B. M. R.* 42); *H.* 78 (*B. M. R.* 61); *H.* 93 (*B. M. R.* 52)—exact; *H.* 104 (*B. M. R.* 69)—exact; *H.* 105 (*B. M. R.* 76)—almost exact; *H.* 110 (*B. M. R.* 15 and 21); *H.* 115 (*B. M. R.* 37); *H.* 121 (*B. M. R.* 41); *H.* 126 (*B. M. R.* 6)—exact even to wording of answer; *H.* 131 (*B. M. R.* 2); *H.* 135 (*B. M. R.* 44)—almost exact; *H.* 136 (*B. M. R.* 73)—exact; *H.* 144 (*B. M. R.* 28).

<sup>1</sup> Among the more famous riddles are these:—Nos. 1 (Sphinx); 4 and 12 and 131 (variations of Homer's Flea riddle); 5 (Ice); 6 (Cain); 9 (Coffin); 10 (Lot's Daughters); 11 (Lot's Wife); 13 (Bookworm—Sym. 16); 14 (Smoke—Sym. 7); 15 (Oak); 22 (Androgynus the Eunuch); 24 (Cock in Noah's Ark); 39 (Mill-sails); 50 (Two-legs, Three-legs, etc.); 53 (Sow with Pigs); 76 (Samson's riddle); 144 (Rose).

<sup>2</sup> See my *Notes* for the German parallels to the following:—Nos. 2, 7, 25, 27, 28, 29, 30, 31, 32, 34, 39, 45, 63, 78, 86, 99, 101, 121, 122, 125, 135, 136, 137.

<sup>3</sup> I include in this list three groups of Holme problems:—a) Those found only in the three early riddle-books, Nos. 17 (*H and D*), 19 and 127 (*H and D*), 20 (*H and D*), 41 (*B. M. R.*), 54 (*B. M. R.*), 55 (*B. M. R.*), 62

for similar continental motives may be trusted. And, finally, there is a very large number of riddles, eminently popular in form and thought, to which my necessarily limited search has revealed no parallels.<sup>1</sup>

Despite imperfections of matter and crudeness of form, the Holme Riddle-book remains by far the most extensive and valuable of all English collections of problems; and this first edition of its contents may have some little worth to scholars, for its effort to present these genuinely popular products in the light of their origins and history.

(*B. M. R.*), 93 (*B. M. R.*), 110 (*B. M. R.*), 115 (*B. M. R.*), 126 (*B. M. R.*); b) Those common to early riddle books and other English collections, Nos. 18, 21, 38, 59, 105, 140; c) Those found only in the later collections, Nos. 43, 48, 51, 52, 56, 61, 89, 96, 113, 116, 118, 120, 123, 128, 130, 137, 139, 142. To these I may add as a fourth group all those isolated riddles to which I can discover neither native nor foreign analogues (*infra*).

<sup>1</sup>Such lonely problems are Nos. 3 and 114, 8, 16, 23 and 77, 33, 35 and 141, 42, 46, 47, 49, 60, 65, 66, 68, 69 and 70, 71, 72, 80, 83, 87, 90, 92, 95, 97, 98, 102, 103, 106, 107 and 132, 108, 109, 112 and 129, 117, 124, 133. This list would be greatly diminished by an investigation of the riddles, unpublished as yet, in English mss. (a few such I have examined, *Notes*) and in the peasant speech. The popular riddle of England has been sadly neglected by collectors and students of folk-lore; hence the printed material is totally inadequate for the proper study of variant versions of native queries.

## THE HOLME RIDDLES.

## TEXT.

[Fol. 1 a.]

- [1] Q. W<sup>t</sup> cratur is that in the world that first goes on [MS. one] 4 foot then 2 foot then 3 foot & then w<sup>th</sup> 4 foot againe

A. a man for being a child creeps on [MS. one] his hands & knees in his strength on [MS. one] his 2 foot & old w<sup>th</sup> a stafe & in his second childhood creeps on [MS. one] all fore againe.

- [2] Q. By what strang[e] mariage was that the strang[e] kindred was procured that 2 mother[s] should produce 2 sonnes that shold be the sonnes of there sonnes, brothers to ther husbands & uncles to each other and yet both lawfully borne in wedlock & they there true mothers

A. these 2 women had 2 sons that married cross-wise [MS. crosly] one to the others mother & gat each of them a sonne therby w<sup>ch</sup> were thus allyed as afor[e]mentioned.

- [3] [Crossed out and repeated, No. 114]

[Fol. 1 b.]

- [4] Q. W<sup>t</sup> is that that having taken wee have lost & haveing not taken we have kept

A. A vermine that is taken & cast away & that al[1] they do not take the[y] keepe about them.

- [5] Q. my mother brought me forth w<sup>n</sup> shortly j her daughter brought her forth againe

A. water that is made ice & then water againe.

- [6] Q. w<sup>t</sup> one man was that that slew at once the forth part of the world

A. caine that slew his brother w<sup>n</sup> ther was but 4 persous in the world.

- [7] Q. who weare those that fought before the[y]  
were borne  
A. jacob & esau in ther mothers wombe.
- [8] Q. w<sup>t</sup> sepulcher is that & wher doth it stand that  
that toucheth nether heauen earth sea nor land  
A. the tom[b]e of mahomet being a chest of iron  
was drawne up by loadstones to the tope of  
mecha a church belonging to the persians where  
the turkes goe a[s] pilgrime[s].
- [Fol. 2 a.]
- [9] Q. ther was a man bespoke a thing which when  
the o[w]ner home [ms. whon] did bring he  
that mad[e] it did refuse it, he that bought it  
did not use it & he that had it did not know  
whether he had it, yea or noe  
A. a coffin bought by another for a dead man.
- [10] Q. 2 sisters standing on a tombe thus bewaled the  
dead ther in alas here lys our mothers husbant  
our husband our childrens father & our father  
how can this bee  
A. it is ment lots daughters on the tombe of ther  
father.
- [11] Q. that w<sup>ch</sup> thou lookest on o traveller is a sepulcher  
w<sup>th</sup>out a carcasse & a carcasse w<sup>th</sup>out a sepulcher  
& how can that be  
A. the piller of salt lots wife was turned into.
- [12] Q. in thickest woods j hunt with eagles 10 after  
the chase w<sup>ch</sup> when(?) j doe discry j dispossesse  
me of [ms. off] not usefull then & w<sup>t</sup> j take  
not only that keep j  
A. a man scratching his head w<sup>th</sup> both his hands.
- [Fol. 2 b.]
- [13] Q. l[e]arning doth feed me yet j know no letter j  
have lived among books yet am never the better  
j have eaten up the muses yet j know not a  
verse what student that is j pray y<sup>n</sup> rehearse

A. a worme bred in a booke.

- [14] [a] Q. w<sup>t</sup> is that mak[e]s tears without sorow tak[e]s  
his iourney to heaven but dys by the way is  
begot w<sup>th</sup> another yet that other is not begot  
w<sup>th</sup>out it

or this

- [b] w<sup>t</sup> is that that if [it] be seene can not be  
taken if it be taken can not be held & w<sup>a</sup> it  
is thought to be some thing by & by it proves  
to be nothing

A. smoake.

- [15] Q. w<sup>a</sup> j lived j fed the liveing now j am dead j  
beare the live[in]g & with swift speed j walk  
ou<sup>r</sup> the liveing

A. a ship mad[e] of oake groweing feeds hogs  
with acorns now b[e]ars men & swims ou<sup>r</sup>  
fishes.

[Fol. 3 a.]

- [16] Q. christopher bare christ, christ bare the world,  
where stood christophers foot

A. he stood in the sea for christ bare but the sines  
of the world.

- [17] Q. j was round and small like a p[e]arle then  
long & slender as brave as an earle since like a  
hermit j lived in a cell & now like a rogue in  
the wide world j dwell

A. first an egge the[n] a silke worme then inclosed  
in a huske & last of all a buter fly.

- [18] Q. ther is a body w<sup>th</sup>out a hart that hath a tongue  
& yet no head buried it was ere it was made &  
loud doth speek & yet is dead

A. a bell w<sup>th</sup> w<sup>a</sup> it is cast is some[time] in the  
ground.

- [19] [Crossed out and repeated, No. 127]

[Fol. 3 b.]

- [20] Q. \_\_\_\_\_

- A. A candle *w<sup>ch</sup> the wife sits in a candlestick*  
 [Added by 3d scribe in yellow ink]
- [21] Q. one evening as could as could might bee with  
 frost & haile & pinching weather companions  
 about 3 tymes 3 lay close all in a place together  
 yet one after an other the[y] tooke a heat &  
 dyed that night all in a sweat
- A. a pound of candles.
- [22] Q. a man & no man going & not going in the  
 light & no light w<sup>th</sup> a stone & no stone stroke  
 a bird & no bird sitting in a tree & no tree
- [Fol. 4 a.]
- A. androgius the eunuch being spur-blind in the  
 twilight stroke a bat w<sup>th</sup> a pumice stone sitting  
 upon a mustard tree.
- [23] [Crossed out and repeated, No. 77.]
- [24] Q. wher did the cock crow w<sup>a</sup> all the world  
 h[e]ard it
- A. in noahs ark.
- [25] Q. w<sup>t</sup> was that as god [ms. good] comanded to  
 be done & was not done & yet he was well  
 pl[e]ased
- A. abraham that god comanded to sacrifice his  
 sonne.
- [26] Q. ther is a thing that hath a mouth & can not  
 speake, 2 ears an cañot hear 3 foot & not go
- A. a pote.
- [27] Q. j have a little boy in a whit[e] cote the biger  
 he is the lesser he goes (grows?)
- A. a whit[e] candle.
- [28] Q. ther is a thing that doth both goe sit & stand  
 hath eight legs & lives 3 reed this ridle i pray  
 thee
- A. a man on horse back w<sup>th</sup> a hawke on his fist.
- [Fol. 4 b.]

- [29] Q. hurble purple hath a red gurdle a stone in his belly a stake throw his a—— & yet hurble purple is neu<sup>r</sup> the worse  
A. a cherry.
- [30] Q. as sweet as milk as greene as a leef as bitter as galle as high as a hall & yet as little as a mouse  
A. a walnut.
- [31] Q. as rough as a bare as sharp as a thorne [MS. throne] as hy as a house & as litt as a mouse & this thing is meet for a king  
A. a chesnute.
- [32] Q. hitty pitty with in the wall hitty pitty without the wall if y<sup>n</sup> touch hitty pitty: hitty pitty will bite y<sup>n</sup>  
A. a nettle.
- [33] Q. j have a little posmet & in my litt posmat a litt rostmeat j cannot eat my rosmeat but j must brak my posmeat  
A. a egg.
- [34] Q. on love j sit on love j stand & love j bare in my hand j se[e] my love he see[s] not me rede this ridle j pray thee  
[Fol. 5 a.]  
A. a woman that hath mad[e] a chest of her loves bones & his scull in her hand.
- [35] [Repeated, No. 141.]
- [36] Q. flink flank under a bank 10 about 4  
A. woman milking a cowe.
- [37] Q. downe by the waterside stand a house & a plat & 4 & 20 ma[i]ds dancing ther at ev<sup>r</sup> one with a bell & a blew hat & w<sup>t</sup> is that  
A. a feeld of hempe or flaxe.
- [38] Q. downe in a medow j have 5 swine the more meat as j give them the louder the[y] cryde the less [MS. lase] meate i give them the stiller the[y] live (lye?)

A. 5 mills when the[y] be grinding the[y] keep  
a noyse.

- [39] Q. there is 4 sister in this towne like in fauor &  
in gowne the hinmost is as forward as the first  
[MS. i] & yet the[y] can neu<sup>r</sup> ou<sup>r</sup>take one  
an other

A. the 4 sales of a windy mile.

[Fol. 5 b.]

- [40] Q. w<sup>t</sup> is that as works al day & lies in his one  
dung al night

A. egge *or* *Ashes* [added in yellow ink]

- [41] Q. there is a thing as little as an nit that serves  
the king at a bit

A. salt.

- [42] Q. ther is a thing no bigger than a plumb that  
l[e]ads the king from towne to towne

A. his eye.

- [43] Q. ther is a thing that goes rou[n]d about the  
house & laves his g<sup>l</sup>oves in the window

A. snow.

- [44] Q. w<sup>t</sup> is that that goes round about the house &  
stands behind the doore

A. the beesome.

- [45] Q. w<sup>t</sup> is that as lords keep in there pockets &  
begrs throw a way

A. snot of ther noses.

- [46] Q. though j be throwne from place to place & al  
unseemly as j am the nisest dame in the towne  
canot liue w<sup>th</sup>out me

A. [MS. Q] the dishclout.

[Fol. 6 a.]

- [47] Q. \_\_\_\_\_

A. the man stride ou<sup>r</sup> his wife to boult the doore.

- [48] Q. \_\_\_\_\_

A. a penne.

- [49] Q. \_\_\_\_\_



- A. A gardiner geting harbes.
- [50] Q. 2 legs sat on 3 legs w<sup>th</sup> 1 leg in his hand in  
coms 4 [legs] & snaches a waye 1 lege out of  
2 legs hand up stand 2 legs & flang 3 legs at 4  
legs & got 1 leg againe
- A. a man siting on a 3 leged stol w<sup>th</sup> leg of muton  
in his hand then coms a dog & snaches the leg  
of muton from the man then he throwes the  
stoole at the dog & he gets it againe.
- [51] Q. as j wend on my way j hard [Fol. 6 b.] a grat  
wonder 4 & 20 pots boiling & no fire under
- A. many of custurds in an oven.
- [52] Q. as j went throw the feelds j hard a boy weepe  
& wale who sayd his father dyed 7 years before  
he was borne
- A. he dyed cloth.
- [53] Q. as j went on my way j hard a great wonder of  
a monster that had 10 h[e]ads 10 tayls 40 feet  
& fore score nayls
- A. a sowe w<sup>th</sup> 9 piges.
- [54] Q. here j sawe it & yander it is
- A. our breth.
- [55] Q. M & I mad[e] grat mone w<sup>n</sup> e(c) upon e(c) was  
left alone
- A. Mary & john mourned w<sup>n</sup> christ was one the  
crose.
- [56] Q. w<sup>t</sup> is longer then the way w<sup>t</sup> is deeper then  
the sea w<sup>t</sup> is sharper then a thorne w<sup>t</sup> is louder  
then a horne
- A. death longer then the way hell deeper then  
the sey a sting sharper then a thorne a tromp  
louder then a horne.
- [Fol. 7 a.]
- [57] Q. sisly sage sits in her kage [?] & all her children  
dys for age [MS. aye] yet she is a live & lusty
- A. the leaves of a tree.

- [58] Q. w<sup>t</sup> is that as goes threw the wood & touches  
ev'y twig in the wood  
A. a mist in a frosty morning.
- [59] Q. w<sup>t</sup> is that as goes throw the heye & leves his  
gutes after it  
A. a neele & thride.
- [60] Q. w<sup>t</sup> is that as goes to the water gink gink & w<sup>a</sup>  
it comes ther cañot drink  
A. a bridle in a horse mouth.
- [61] Q. w<sup>t</sup> is that as goes under water & ou<sup>r</sup> water &  
touches not the water  
A. an egge in a ducks belly.
- [62] Q. w<sup>t</sup> is that as goes throwe the woode & touches  
not the wood  
A. a penny in a mans purse.
- [63] Q. what is that as goes to the wood & yet looks  
home [MS. whome]  
A. a hachet one a mans shoulder.
- [64] Q. whoe is that that gives food to others & dys  
for lack him selfe  
A. a minester viseting a sick person & dy him  
selfe for want.
- [Fol. 7 b.]
- [65] Q. nowe to a shepard did a dansell sit her body al  
full of eyes as might be in it withred she was  
by scorching flame a tongue she had but culd  
not money gaine her wind she drue above &  
eke beneth a wofull shepard came to kise her  
breth but from one part she neu<sup>r</sup> yet did  
chang[e] making complaints most strang[e]  
the more the shepard put his mouth unto her  
mouth in stoping it she cryd a maine opening  
her eyes & shutting them againe, so now w<sup>t</sup>  
this dumbe shepardise culd do, yet wher her  
mouth he did but kisse he waxed dum[b]e &  
she spaking is

- A. a man playing of a peere of bagpipes.
- [66] Q. j saw a hill on [MS. one] a day lift up above  
the ayre w<sup>th</sup> watered w<sup>th</sup> blood allway & tilled  
w<sup>th</sup> grat care harbes it brought forth of mickle  
worth
- A. that part of a horse that the[y] pule out his  
longest haire.
- [67] Q. w<sup>t</sup> bird is that so hygt her place neu<sup>r</sup> changeth  
ye[t] she flys by day & night in all the world  
she rangeth ouer the say at onst she flys  
mounting above the lofty skise
- [Fol. 8 a.]
- A. ones thought.
- [68] Q. w<sup>t</sup> m<sup>r</sup> may that be whose m<sup>r</sup> is his man  
bound like a senclese foole is he with it noth-  
ing can unlerned [be] yet he doth abound most  
proud w<sup>n</sup> that j take him by the hand although  
j have him not, his maining yet j understand  
though him j have for yet so wise is hee though  
words nor motions showing yet 1000 kings he  
tells ine words worth the knowing
- A. a man reeding in a booke.
- [69] Q. show me a horse of such a kind that in the  
strangest fashion neu<sup>r</sup> eats but of the wind  
doth tak[e] his sustentation winged before  
behind strang[e] & wonddrous deeds he doth  
& w<sup>n</sup> he runds his race upon his brest w<sup>th</sup> hast  
he speeds his rains w<sup>th</sup> marvelous grace comes  
from his sid[e]s that now bleeds & in his  
course he doth not faile if rightly he doth wag  
his taile
- A. a shipe.
- [70] Q. w<sup>t</sup> bird is that as flies 3 cubits high & yet doth  
nev<sup>r</sup> rise w<sup>th</sup> more then 30 feet that mount &  
fall w<sup>th</sup> wings [MS. wing] that have no pens at  
all [Fol. 8 b.] eating the ayre it nev<sup>r</sup> eats nor

drinks nev<sup>r</sup> try<sup>s</sup> (?) sing spake nor thinks  
 aproching nere unto her cruill death she  
 wou[n]ds & kiles us w<sup>th</sup> the stones she throwes  
 a friend to those that spend ther derest breath  
 in spoyles & chests in mortal wo[u]nds &  
 blows wher in she taks her plasur & he[r] fill  
 hiding the men in waues that shee doth kill

- A. a ship in the midst of the waues is nere to  
 death & being acustomed to rob, & kiling  
 casteth the dead in the sea haveing 30 oares &  
 many sailes & the stones that are cast are ment  
 by bullets.

[71] Q. \_\_\_\_\_

- A. a woman w<sup>th</sup> a mote in her eye & the man  
 licked it out w<sup>th</sup> his tonge.

[Fol. 9 a.]

- [72] Q. w<sup>t</sup> is that as is now nev<sup>r</sup> seen by eys & who  
 doth seeke to show her hath bine accounted  
 wise yet somtymes we do knowe [of] her  
 onely the wals by viewing well of her close  
 house where she doth dwell

- A. ones thought.

[Change to yellow ink]

- [73] Q. w<sup>t</sup> tyme in the yeare is it that a cow hath most  
 flesh & a goose most fethers on there backes

- A. it is w<sup>n</sup> the bull is serving the cow & the  
 gonder trading the goose.

[74] Q. \_\_\_\_\_

- A. it is a reed growing in a ditch.

[75] Q. \_\_\_\_\_

- A. a coves taile.

- [76] Q. out of the eater came forth meat & out of the  
 stronge came forth sweetness

- A. a hive of honey in the carcasse of a lion—this  
 was samsons riddle at his wedding as you find  
 judges 14. 14.

- [77] Q. who was that a[s] eu<sup>r</sup> gave the greatest  
judgment the unjustest judgment the justest  
judgment  
A. pilate w<sup>n</sup> hee condem'd christ who [was] the  
lord of life & the judgment in respect of him  
selfe was unjust but by reson<sup>e</sup> hee tooke one  
him our sinnes it was most just.
- [78] Q. who was that that was borne [Fol. 9 b.]  
before his mother & had the maidenhead of  
his granmother  
A. it was abell for his mother was not borne but  
was created & made of the earth & he first  
died & was buried & laid [MS. lead] in his  
granmother the earth.
- [79] Q. who was it that leapt & yet neu<sup>r</sup> went out of  
his place  
A. it was iohn baptist who lept in his mothers wombe  
w<sup>n</sup> the uirgine mary did salute his mother.
- [80] Q. w<sup>t</sup> woman is that that is nether wife maide nor  
widdowe  
A. it is one that hath had a bastard.
- [81] Q. who was that that was both maid wife &  
widdow & yet had a childe  
A. it was virgine mary for shee was contract to  
iosephe & so was a wife yet he did not ly with  
her til shee had brough[t] forth her first borne  
w<sup>ch</sup> was not begotten & so shee was maide &  
widdow.
- [82] Q. what is that that is round as a cup yet all my  
lord[s] oxen canot draw it up  
A. a well.
- [83] Q. \_\_\_\_\_  
A. a turnipe pasmet(?) or carrat that goes stife  
into the pot yet come[s] soft out.
- [84] Q. w<sup>t</sup> is that as goes under wood to the water &  
under water home [MS. whome]

A. a woman faching a cruck of water.

[Fol. 10 a.]

[85] Q. \_\_\_\_\_

A. it is a reddish.

[86] Q. who was that that had children before his  
mother was borne

A. it was caine for his mother was not borne but  
created.

[87] Q. w<sup>t</sup> creatur is that that neu<sup>r</sup> eate but sleep

A. the dormouse.

[88] [Crossed out. Given *supra*, No. 54.]

[89] Q. w<sup>t</sup> is that as is nether fish flesh blood nor  
boone yet can eate meate & goe

A. a snale.

[90] Q. what is that as the more hould it hath the waker  
it is & the lese hould it hath the faster it houlds

A. a ioyners houldfast w<sup>th</sup> will not hold any thing  
tell it be putt at the end.

[91] Q. S<sup>r</sup> j would desire of y<sup>n</sup> if y<sup>n</sup> plase it is a thing  
y<sup>n</sup> neu<sup>r</sup> had nor shall have yet give to me y<sup>n</sup>  
very esily may

A. \* \* \* a woman desire[s] that the man would  
get her w<sup>th</sup> child that she may have it by him  
although hee can not have it himselfe.

[Change to black ink]

[92] Q. my flesh and my skin is red but whit[e] is all  
my hart wher round about the wall is set  
beaten with every dart

[Fol. 10 b.]

A. it is a cherry & cherry stone.

[93] Q. w<sup>t</sup> is that as is whit[e] as any snowe  
& yet as black as any crowe  
and more pliant then a wand [MS. want]  
tied in a silken band  
& every day a princes peere  
looks on it w<sup>th</sup> a mirth that is cleer

- A. it is a book ti'd w<sup>th</sup> silke st[r]ing, the pag[e]  
whit[e] letter black—leaves limber & pliant.
- [94] Q. it was not it is not nor ev<sup>r</sup> shall be hould up  
your hand & y<sup>n</sup> shall it see
- A. the little finger not so longe as the rest.
- [95] Q. sweet La : such a boone j crave  
as being got againe y<sup>n</sup> have  
nay if y<sup>n</sup> surfitte of my request  
the gift returnes with interest  
tis not so wanton as may show  
a venus blush a cupids bow  
for that blisse w<sup>th</sup> j desire  
may parallell dianas fier  
tis such that in a moments play  
is given & is gon away  
then if y<sup>n</sup> grant to me the blisse  
sweet Lady tell me what it is
- A. *a kisse.*
- [96] Q. my coat is green & j can prat of divers things  
with in my grat, in such a prison j am set  
that hath mor[e] trap-holes then a nett
- A. a parrot in a cage.
- [97] Q. in open feild j canot ly within a box of ivory  
my lady rest me quietly
- A. a fan of feathers in a La : cabanet.
- [98] Q. round j am yet cannot rest when j am mounted  
of the best
- [Fol. 11 a.]
- A. a tennis ball.
- [99] Q. tell thy Master in my name w<sup>n</sup> trees are turned &  
well[s] be dry & quick be dead, then come will j
- A. tis midnight w<sup>n</sup> a gentle woman correcting her  
maineing promised her lord that she would com.
- [100] Q. j am called by the name of man yet am as  
little as a mouse, w<sup>n</sup> winter comes j love to bee  
w<sup>th</sup> my red target neer the hous

- A. a robbin redbreast.
- [101] Q. j was not j am not & shall not be yet j do walke as men may see
- A. it is a man whose name was Not.
- [102] Q. in the last minute of my age j do wax young againe & have so still continued since the world first begane
- A. the moone.
- [103] Q. j do owe most yet nothing pay, evill j am & the worse j say
- A. ingratitude.
- [104] Q. beyond the seas there is an oake & in that oake ther is a nest & in that nest there is an egge & in that egge ther is a yolk w<sup>ch</sup> calls together christian folke
- A. the church is taken for the oake the steeple for the nest the bell for the egge & the clapper for the yolk w<sup>ch</sup> calls the people.
- [105] Q. ten thousand children beautifulle of this my body bred both sones & daughters finely deckt alive & they are dead, my sones were put to extrame greife by such as loued them well my daughters died of extrame age & why j cannot tell
- [Fol. 11 b.]
- A. the mother is a tree the sons the fruit & the daughters the leaves.
- [106] Q. \_\_\_\_\_
- A. [*Crepitus Ventris.*]
- [107] [Crossed out and repeated, No. 132.]
- [108] Q. as j went through my houter touter houter trouter perly j see one M<sup>r</sup> higamgige com[e] ou<sup>r</sup> the hill of parley but if j had my tarly berly, tarly berly berly j would have bine met with M<sup>r</sup> Higamgige come ou<sup>r</sup> the hill of parley
- A. a man goeing ou<sup>r</sup> a hill a flee flew ou<sup>r</sup> his head.



- [109] Q. j tould the bell j tould to Mas j tould y<sup>n</sup> my  
true loues name read what it was

[Fol. 12a.]

A. his name was thomas.

- [110] Q. one thousand six hundred forti an one is the  
faire la: name at [MS. of] the font stone

A. her name is Anne.

- [111] Q. as j went by the way j met w<sup>th</sup> a boy  
j tooke him my freind for to bee  
he took of his hat an drew [MS. & draw] of  
his gloves  
& so saluted mee

A. [h]is name is Andrew.

[Here second hand begins.]

- [112] Q. \_\_\_\_\_

A. a purse.

- [113] Q. when sturdy stormes arise  
shall quiet calmes appeare  
j often see in ashes dust  
ly quickned coales of fire  
with in my words mark well my minde  
you shall therein a question finde

A. it is the first word of ev'y line.

[Here third hand begins.]

- [114] Q. \_\_\_\_\_

A. the heart of man w<sup>th</sup> is of a triangular figure  
the begining of loue.

[Fol. 12 b.]

- [115] Q. ten mens strength ten mens length & ten men  
canot reare it.

A. a cable rop[e].

- [116] Q. ten teeth & neer a tongue, it is sport for old  
& yong: j pulled it out of my yellow fleece &  
tickled it well on the belly piece.

A. it is one playing on a violin.

- [117] Q. \_\_\_\_\_

- A. a woman sewing [MS. sowing].
- [118] Q. on yonder hill ther stand[s] a knight booted  
& spured & stands upright gray-grisled is his  
horse, black is his saddle, j have tould y<sup>n</sup>  
his name thrice what is it say you.
- A. the mans name is His.
- [119] Q. j saw a sight the other day, a damsell did  
begin the fray: she with her dayly friend  
did meet, then standing in the open street  
she gave such hard & sturdy blowes he bled  
10 gallons at the nose: yet neith<sup>r</sup> seem to faint  
nor fall, nor gave her any abuse at all.
- A. a pumpe.
- [120] Q. j went & j went & j cannot tel whither j met  
& j met j cannot tell who: j had a gift given  
me j shall never forgo yet j came home a true  
Maiden altho.
- [Fol. 13 a.]
- A. a child went to be christianed.
- [121] Q. a water there is j must pass a broader water  
never was: & yet of all waters j ever did se,  
to pass over with less jeopardy.
- A. a dew.
- [122] Q. \_\_\_\_\_
- A. a man fishing & a woman at a well scouring  
of her kettle, desireing his fish were therein.
- [123] Q. j have a chapple all in green, forty souldiers be  
therein & euery souldier cloathed in white, ile  
give y<sup>n</sup> a groat & tell me it right.
- A. a pumpian.
- [124] Q. \_\_\_\_\_
- A. a woman geting of Herbs.
- [125] Q. four & twenty white Bulls sate upon a stall,  
forth came the red Bull & licked them all.
- A. it is ones teeth & tongue.
- [126] Q. \_\_\_\_\_

A. An Eglantine Berry, etc, etc,

[Fol. 13 b.]

[127] Q. far in the west j know not where  
are trees men say that oysters beare  
that oisters should be bred so high  
me thinkes it soundeth like a lye  
that female plants j know its true  
in London streets bear oysters new  
& fish & flesh & now & then  
the[y] bear j tell y<sup>n</sup> handsome men.

A. euery man & woman is a tree & by such trees  
you know w<sup>t</sup> fruit are born in London & other  
cittyes.

[128] Q. As j was walking late at night, j through a  
window chanced to spy: a gallant with his  
hearts delight he knew not that j was so nigh:  
he kissed her & close did sit to little pretty  
wanton Gill untill he did her favour get &  
likewise did obtaine his wille.

A. a yong man in a tavern drinking a Gill of sack  
to chear up his spirits & so obtaind his will.

[129] Q. \_\_\_\_\_  
A. it is a muffle.

[130] Q. \_\_\_\_\_  
A. a maid that hath a sheath, & a yong man put  
a knife into it.

[131] Q. j went to the wood & got it, j set me down &  
sought it: j kept it still against [Fol. 14 a.]  
my will & so by force home j brought it.

A. a thorn in a man's foot, who sate down to look  
it out, but could not find it.

[132] Q. \_\_\_\_\_  
A. a Goosberry bush bearing fruit.

[133] Q. \_\_\_\_\_  
A. a Buck that had clapt his horns in a Bush &  
could not get them out againe.

- [134] Q. unto the exchange j went some knacks for to buy, within a cloister there was panting a monster certainly: foot & hands it had full eight, & four eyes clear of sight: 4 ears whereby to hear, & 2 bodies exceeding clear.  
A. it was an exchang[e] woman big with child.
- [135] Q. j went to the Orchard where j saw Apples, j got no Apples, j gave noe Apples & j left no Apples & yet j both got gave & left.  
A. there was on 3 Apples of w<sup>ch</sup> he got one, gave on[e], & left one.  
[Fol. 14 b.]
- [136] Q. there was 2 fathers a hunting went & also 2 sons for the same intent: they caught conies in all but three, yet euery one has one how can this be.  
A. on[e] of the sons had a son, thus he was a father & standeth both for father & son.
- [137] Q. there was a King met a King in a narrow lane, said the King to the King wher hast thou Bin? j have Bin in the wood hunting a doe, j pray thee lend me the Dog j may do soe: call him to thee & tell me his name, j count him a wise man that tells me the same.  
A. the mens names were King & the dogs name was Bin.
- [138] Q. ——— ——— ———  
A. a strawberry.
- [139] Q. As j went over Hottery Tottery, j looked into Harbora Lilly, j spied a cutterell playing with her cambril: j cryed Ho, neighbour ho, lend me your cue & your goe, to shoot at yonder cutterell playing with her cambril & [ile give] y<sup>n</sup> the curle of her loe.  
A. a man calling to his neighbour for a gun to shoot a Deer & he should have her Humbles.

- [140] Q. there is a Bird of great renown, usefull in  
citty & in town, none work like unto him  
can doe: hes yellow black & green a very  
pretty Bird j mean, yet he is both firce & fell,  
j count him [MS. hin] wise that can this tell.

[Fol. 15 a.]

A. the painfull Bee.

- [141] Q. the Bull Bulled it, the cow calved it \* the smith  
made it, & the stail grew in the wood.

A. an Arrow, the metteriall whereof proseeded  
from all them mentioned.

\* the gonder gott it, the goose hatched it.

- [142] Q. the calfe the goose & the Bee, England is  
ruled by these three.

A. vellom, the quill & wax, by w<sup>ch</sup> all deeds &  
charter[s] are made.

- [143] Q. \_\_\_\_\_

A. a maid was sick who desired to be lett blood.

- [144] Q. there is a thing w<sup>ch</sup> hath five chins 2 hath  
beards 2 hath none, & one it hath but half  
an one.

A. a rose bud whose outward gree[n] leaves are  
some jaged others plaine.

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	christopher	}	3
	a silk worm		
	a Bell		
	a woman bearing oysters		
	a candle in a stick		
	a pound of candles		
	an Eunuch & Bat		
	<del>pilate judging christ</del>	}	4
	cock in Noahs Ark		
	Abraham ofering Isaack		
	a pot		
	a burning candle		
	man on horsback w <sup>th</sup> a Hawk		
	cherry		
	walnut		
	chesnut		
	nettle		
	egge		

[19 b.]	a woman set on her Loues bones	}	5
	Bow & Arrows		
	woman milking		
	feild of flax		
	mills grinding		
	sails of a windmle	}	6
	Ashes		
	salt		
	the eyes		
	snow		
	Besome	}	7
	snot of the Nose		
	dish-clout		
	Bolt of a Doore		
[20 a.]	a pen	}	8
	gardener geting Herbs		
	Man seat on a stoole		
	custards in a Oven		
	a dyer of cloth		
	sow & pigs	}	9
	ons breath		
	Mary & John & christ		
	Death hell & a sting		
	Leaves of a tree		
	Mist or fogg	}	10
	needle & thrid		
	Bridle in hors-mouth		
	peny in a purse		
	Hatchet on mans shoulder		
	Minister visiting the sick	}	11
	man playing on Bagpipes		
	Horse haire		
	ons thought		
	man reading	}	12
	ship		
	ship in a storme		
	a woman w <sup>th</sup> a mote in her eye	}	

	ons thought	}	9
	Bull & gonder		
	Reed in a ditch		
	cow taile		
	Honey in a Dead Lion		
	pilate judging christ		
	Abell first died		
	John Baptist		
	a woman haveing a Bastard		
	Virgine Mary		
	well	}	10
	pasnip or carrat		
	woman with cruck of water		
	reddish		
	cain born befor his mother		
	dormouse		
	snaile		
	Joyners holdfast		
	Suck of a woman		
	cherry & stone		
	a book tyed with Rubin	}	11
	Little-ffinger		
	a kisse		
	parrot in a cage		
	a ffethered ffan in a cabinet		
[20b.]	a tennis ball		
	midnight		
	robin redbrest		
	Not, a mans name		
	Moon		
	Ingratitude		
	church steeple & bell		
	tree fruit & leaves		
	man & fly over his head	}	
	thomas a mans name		
	a ff——	}	



Anne a womans name	}	12
Andrew a mans name		
a purse		
first word of a line		
Heart of a man		
cable rope		
playing on a viole		
woman sowing		
His a mans name		
a pumpe	}	
a child went to be christned		

dew	}	13
a pumpian		
woman geting of herbs		
teeth & tongue		
Egleantyn Berry		
a yong man drinkin in a tavern		
a Muffe		
a knife put in a sheath	}	

[21 a.]	}	14
thorn in a mans foot		
a goosberry bush & fruit		
Buck taken by horns in a Bush		
Exchang woman with child		
3 Apples on a tree		
2 ffather & 2 sons all but 3		
King the mens name		
strawberry		
a gun to shoot a dear		
a Bee	}	

maid let blood  
a rose bud

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## NOTES.

- [1] The history of the Sphinx riddle has been traced by Gyraldus (Reusner, I, 10), Friedreich, 84 f. and Ohlert, pp. 31-35. Among many classical forms cited by these scholars note that of Asklepiades (*Athenaeus*, x, p. 456<sup>b</sup>; comp. *Anthol. Palat.*, Didot, xiv, No. 64): and among modern versions see Karlsruhe ms. (Mone, *Anzeiger*, VIII, 1838, p. 259, No. 175); Sloane ms. 1489 (17th cent.), fol. 14 a, No. 9 (Latin); *Rev. des Langues Romanes*, XII (1877), p. 172, No. x (Limousin); and Wossidlo, No. 344. Compare Laistner, *Das Rätsel der Sphinx, Grundzüge einer Mythengeschichte*, Berlin, 1889.
- [2] For slightly different forms, consult "An account in Record Office, Jan. 9, 8 Henry VIII" (*N and Q*, 6th Ser., I, 294, April 10, 1880); Sloane ms. 1489, fol. 16 a; and *B. M. R.*, No. 71. *Strass. Rb.*, No. 305, and Simrock<sup>3</sup>, p. 99, offer a very similar riddle;

and Pitrè, p. cxx, cites a Sardinian dramatic story (28 lines) with like motive.

- [3] Crossed through, and repeated, No. 114.
- [4] *Infra*, Nos. 12, 131.
- [5] The Roman grammarian, Pompeius, tells us that this question was often in the mouths of the boys of Rome (Keil, *Scriptores Art. Gram.*, v, 311, cited by Ohlert, p. 30, Note). It appears in Bede's "Flores" (Migne, *Pat. Lat.*, 94, 539 f.; Kemble, *S. and S.*, 325), in *E. B. R.*, xxxiv, in Vienna ms. 67 (9th cent.), No. 39 (Mone, *Anz.*, viii, 224), in Karlsruhe ms. von Engelhusen (Mone, *Id.*, 316) and in three of Reusner's authors (i, 21, 82, 259). I note several versions among the unpublished mss. of the British Museum:—in Latin form in Arundel 248 (14th cent.), fol. 67 b, and in Harl. 3831 (16th cent.), fol. 7 a; and as a four-verse enigma in Harl. 7316 (18th cent.), p. 60, fol. 28 b. See Puttenham, *Arte of English Poesie*, 1589, Bk. III, Arber's Reprint, p. 198; and, among modern German *Volksrätsel*, Carstens (Schleswig Holstein), *Zs. d. V. f. Vk.*, vi (1896), p. 422, and Simrock<sup>3</sup>, p. 96. Compare my article, *Mod. Lang. Notes*, vol. xviii, No. 1 (Jan., 1903), p. 4.
- [6] The pedigree of this world-riddle is traced by Wossidlo, No. 411, Notes. He finds it in Reinmar von Zweter (Roethe's *Ed.*, 1887, 205, cf. 512 f.); Freidank (Grimm's *Ed.*, 1834, p. 109, 8 f.); *Strass. Rb.*, No. 284; *Augsburg Rb.* (Wackernagel, *H. Z.*, iii, 33); Therander (*Ænigmatographia*, No. 77); Rolland, p. 112, No. 263 (here combined, as in Mecklenburg version, with *Holme Rid.*, No. 78); and elsewhere. I mark its appearance in Tubinger ms. 1493 (Mone, *Anz.*, viii, 93); Reusner, i, 265 (Lorichius); *D. J.*, No. 46 (Kemble, *S. and S.*, 290, 294); *B. M. R.*, No. 25; Simrock<sup>3</sup>, p. 148; *Archiv per. stud. delle tradiz.*

- popolari*, x, 397, No. 6 (Siena); and *Rev. d. Langues Romanes*, xi, 1877, p. 7 (Catalonia).
- [7] Compare Tub. ms. 1493 (Mone, *l. c.*); *Strass. Rb.*, No. 279; and R., I, 265 (Lorichius).
- [8] The fable of Mahomet's tomb is discussed at length, *N. and Q.*, 7th Ser., viii, 1889, 188, 274. Among familiar references to the legend are Addison's *Spectator*, No. 191, and Gibbon, *Decline and Fall*, etc., c. I, Milman Ed., Paris, 1840, vi, p. 232, N. G. remarks: "The Greeks and Latins have invented the vulgar and ridiculous story that Mahomet's tomb is suspended in the air at Mecca by the action of equal and potent load-stones (Bayle, *Dictionnaire*, 1715, s. v. "Mahomet" D. D.) \* \* \* 1) The prophet was not buried at Mecca; 2) The tomb at Medina is on the ground." Alex Neckam, *De Naturis Rerum*, II, c. 98 (*Rolls Ser.*, 1863, p. 183), mentions magnet-balanced *statue*—not *tomb*—of Mahomet at Mecca. To the riddle I have discovered no analogues.
- [9] For numerous references to this widespread riddle, consult Wossidlo, No. 403, Notes, and Petsch, 107–110. English instances are *R. R. B.*, p. 4; Halliwell, *N. R.*, p. 74, No. cxxiv; Chambers, p. 108; and Gregor, p. 79.
- [10] One of the oldest and best-known of relationship-riddles, as *E. B. R.*, XLVIII, shows. Schechter ("Riddles of Solomon in Rabbinic Literature," *Folk-Lore*, I, London, 1890, p. 354) cites this from *Midrash Hachephez* (Brit. Mus. Yemen ms. Or. 2382) as second query proposed by Queen of Sheba to Solomon (Compare Friedreich, pp. 98–99, citation of an older Midrash; Hertz, "Die Rätsel der Königin von Saba," *H. Z.*, xxvii, 1883, 1–33; Wünsche, *Rätselweisheit bei den Hebräern*, Leipzig, 1883, p. 16). It appears twice in Reusner's collection (I, 335, 353), in the second case as a mock-epitaph; is noted by Wossidlo,

No. 983, Notes, in several modern German forms; and is considered by Petsch, p. 14. Compare the Scandinavian versions (*Izlenzkar Gatur*, 594, 688, and Hylten-Cavallius, No. 117), and the English forms (Chambers, p. 113, and Gregor, p. 76).

- [11] In *N and Q*, 4th Ser., VIII, 56, July 15, 1871, is discussed "a Latin riddle published as the concluding lines of the celebrated Bologna enigma, 'D. M. Celia Laelia Crispis' engraved on marble in Senator Volta's country-seat—but, in fact, not on marble at all but taken from an old parchment at Milan, written in Gothic characters:—

'Hoc est sepulchrum intus cadaver non latens  
Hoc est cadaver sepulchrum extra non habens.'

This is assigned to Politian in Reusner's collection (Friedreich, 208)—with answer, "Niobe." The enigma is solved, "Lot's Wife," in *N and Q*, July 29, 1871, and is shown, *Id.*, IX, 82, Jan. 27, 1872, to be simply 'another version of the epitaph to Niobe by Ausonius (No. 29), of which the Greek form, sometimes attributed to Agathias, appears among 'Επιγράμματα' Αδέσποτα in Brunck's and Jacobs' collections. Friedreich, 45, cites two similar epigrams of Lauterbach (1562)—one with "Lot's Wife," the other with "Niobe" as answer. Rolland, No. 262, presents a French variant (Mantôche), "Quelle est la femme qui est morte sans laisser de cadavre?" and ms. Harl. 7316 (middle 18th cent.), p. 58, furnishes an English verse-form of the enigma:—

"Stay, Traveller, and wondering here behold  
A Tomb, which doth within no corps enfold.  
Said I, a Tomb? Here I mistaken was,  
It is a Corps and wants a Tomb, alas!  
Was I mistaken? No, for it is either;  
Nay, it is both; and truly it is neither."

- [12] This is one of the three Holme versions (compare Nos. 4, 131) of the famous "Louse" or "Flea" riddle, which, tradition tells us, so baffled Homer that he died of shame ("Vita Homeri" by Plutarch, Westermann, p. 23, Bergck, *Gr. Lit.*, I, 244). Ohlert, pp. 41 f., has carefully outlined its history. It passed into a proverb (Strabo, III, 2, 9, p. 147; *Athenæus*, VI, 233e), and was written on the walls of Pompeii (Dilthey, *Epig. gr. Pomp. rep. trias*, p. 12). It is found in Symphosius (No. 30, *Pediculus*); in Alcuin (*DPA*, 90); still in a Latin form in a Tyrolese ms. of first half of 14th cent. (*Anz. f. d. Alt.*, xv, 1889, 143); and in Reusner, I, 378. Ohlert discovers it still living in Spain (see Demófilo, No. 843), and Gascony; and Wossidlo, No. 450, Notes, marks its occurrence in Mecklenburg, in the Aargau (Rochholz, *Alemannisches Kinderlied*, Leipzig, 1857, p. 274) and in the Tyrol (Renk, *Zs. d. V. f. Vk.*, v, 147, No. 1). In England the riddle takes its place as a Latin enigma in ms. Sloane, 955, fol. 1, A<sup>o</sup> 1612 ("In densis silvis venor bis quinque catellis," etc.); in third Holme form in *B. M. R.*, No. 2, and in *R. R. B.*, p. 10; and, as an art-riddle, in *N and Q*, 3d Ser., VI, 288, Oct. 8, 1864. See *Mod. Lang. Notes*, XVIII, I, p. 3.
- [13] The ultimate source is Symphosius, 16, *Tinea*. See *E. B. R.*, XLVIII, and *Iz. Gat.*, No. 761; and note recent English forms, *W. N. R.*, p. 2, *R. R. B.*, p. 14 ("mouse in a study"), and *R. C. C.*, No. 64.
- [14] [a] The Smoke riddle of Symphosius (No. 7). Ohlert, p. 138, notes that a Greek riddle (*Anthol. Pal.*, XIV, 5) is very like Sym.; and Wossidlo, No. 148, Notes, offers many analogues to the final motive of the Latin. See also Therander, No. 31, and Demófilo, Nos. 548, 550. MS. Sloane 848 (early 17th cent.), fol. 32, translates Sym.'s enigma:—



"I teares doe cause, though cause of grief be none:  
My father wh' begott me, without me never was borne."

[b] The Holme motives are found in 10th-cent. Reichenau ms. 205 (M and S, *Denkmäler*<sup>3</sup>, 20), "Quid est quod fuit et modo non est?" and in Yorkshire<sup>1</sup>, No. 6.

- [15] For many continental parallels, see Wossidlo, No. 78, Notes. Additional references are Heinrich von Neuenstadt's *Apollonius*, No. 3 (Schröter, *Mitt. der deutschen Gesellschaft zur Erforschung vaterl. Sprache und Alterthümer*, v, Heft 2, Leipzig, 1872, p. lv f.); Reusner, I, 280, II, 71; Simrock<sup>3</sup>, p. 97; and *R. R. B.*, p. 2:—

"Full forty years I live and oft do alms give,  
Yet never roam half a mile from home;  
But, when I'm dead, it plainly doth appear,  
I travel night and day both far and near."

Here the contrast between "the dead" and "the living" is weakened.

- [17] *H and D*, 27 (exact).  
[18] *H and D*, 28 (exact). *R. R. B.*, p. 7 (exact).  
[19] Crossed out, and repeated, No. 127. *H and D*, 29 (slightly different).  
[20] *H and D*, 50 (exact). Somewhat different double-meaning riddles of the Candle appear, Rolland, pp. 78-79, No. 162; *W. D. W.*, p. 1.  
[21] *H and D*, 51 (exact). *Wit's Recreations*, reprinted from four editions (1640, 1641, 1654, 1663) by Hotten, London, n. d., p. 301 (nearly exact). See slightly different French riddle, Rolland, p. 80, No. 163.  
[22] Ohlert, pp. 28-30, gives Greek versions of this riddle (*Athenaeus*, x, 452<sup>o</sup>; *Suidas*, s. v. *αἴνος*; *Schol. Plat.*

*de rep.*, v, 479°) and cites two modern forms, one German (Simrock<sup>3</sup>, p. 42), the other Swedish (*Zs. f. d. Myth.*, III, 349). For further discussion of the problem, compare Hagen, *Antike und mittelalt. Rätsel-poesie*, 1869, p. 17; *N. Pr. Prov. Bl.*, IX, 379; Frischbier, *Urquell*, II, x, 167; Pitrè, p. xlix. The query belongs to the same class as the famous Snow and Sun riddle (Wossidlo, No. 99, Notes).

[23] Crossed out, and repeated, No. 77.

[24] Wossidlo, No. 648, Notes, gives several analogues to the similar Mecklenburg Ass in the Ark riddle:—Tannhuser, M and S<sup>3</sup>, II, 70; Freidank (Grimm, 1834), p. 109, 10; Köhler, 15th-cent. Weimar ms., No. 6 (*Weimar Jhrb.*, v, 334); *Strass. Rb.*, No. 285; Therander, No. 214; Rolland, p. 113, No. 265. I find other examples of this:—Tubinger ms. 1493, 15th cent. (Mone, *Anz.*, VIII, p. 50); *Rockenbüchlein*, bl. 2b, l. 102 (Petsch, *Palaestra*, IV); *Augs. Rb.*, No. 56; Reusner, I, 265 (Lorichius); Simrock<sup>3</sup>, p. 149; and the current English version (Kemble, *S and S*, p. 294).

[25] Compare German riddle on the same subject, Haase (Ruppin), *Zs. d. V.f. Vk.*, v, 399, No. 169:—

“Gott sprach ein Wort und meint es nicht,  
Der Mensch vollbracht's und that es nicht.”

[26] The Gallician riddle, Demófilo, App. 2, Pt. I, No. 39 (“Tèn pès e non anda, Alas e non voa”) is very like Holme. Lincoln riddle, No. 13, which the German query (Simrock<sup>3</sup>, p. 68) closely resembles, is not so specific:—

“Black within and black without,  
Three legs and an iron cap.”

Yet different are the Shetland *guddik* (Spence, *Shetland Folk-Lore*, Lerwick, 1899, p. 184), and the Italian *Pentola* problems (Pitrè, Nos. 587-593).

- [27] Halliwell, *N. R.*, p. 79, No. CXLV, gives a more usual form of this riddle, "Little Nancy Etticoat, etc." Compare Halliwell, *P. R.*, p. 146; Lancashire<sup>1</sup>, No. 5, "Nancy Neppicoat;" Lincoln, No. 20, "Nanny goat;" the German riddle of "Lütt Johann Ölken" (Wossidlo, No. 416, Notes; Petsch, 113; Simrock<sup>3</sup>, p. 65); and the Norwegian Candle-problem (Landstad, *Norske Folkeviser*, 1853, p. 305, No. 36, cited by Müllenhof, *Zs. f. d. Myth.*, III, 1855, 13).
- [28] *B. M. R.*, No. 70, furnishes a more complete version:—

"Down in a dale there sits and stands,  
Eight legs and two hands,  
Livers and lights and legs three:  
I count him a wise man that tells this to me."

Tylor, *Primitive Culture*, 3d Ed., 1891, p. 94, compares *Heidreks Gatur*, 35 ("Odin on Slepnir"), with the order of the Oracle of Delphi to Temenos 'to find a man with three eyes (*i. e.*,—"a one-eyed man on horseback"), to guide the army.' See Hylden-Cavallius (Swedish), No. 5, Notes; Rolland, p. 15, No. 35 ("Man on Horseback"); Pitrè, No. 866; *Rev. d. L. R.*, XII (1877), p. 172 f. (Limousin); Frischbier, *Zs. f. d. Ph.*, XXIII, 256, No. 162 (many ref.); Wossidlo, No. 424, and *New Coll. of Enigmas*, 1810, Query XVI, p. 199. The Anglo-Saxon runic riddles (*E. B. R.*, XX, LXV) are perhaps fragments of a similar problem.

- [29] This Cherry riddle with many variations is widespread in England:—Halliwell, *N. R.*, p. 75, No. CXXX, "Dick Red Cap, / A stick in his hand and a stone in his throat;" Chambers, p. 109, "A little wee

man in a red coat, etc.;" Gregor, p. 80; Lincoln, No. 6, "A man with a red coat." In Germany these "Cherry" motives are found not only in *Kirsche* riddles (Reusner, I, 243; Frischbier, *Zs. f. d. Ph.*, ix, 67, No. 11; Wossidlo, No. 181), but also in *Arbutus* and *Hagebutte* problems (Reusner, I, 281; Simrock<sup>3</sup>, p. 21; Wossidlo, No. 209).

- [30] Compare *B. M. R.*, No. 24, "What is that, as high as a hall, as bitter as gall, as soft as silk, as white as milk?" and Halliwell, *P. R.*, pp. 142-143. Continental analogues are *Strass. Rb.*, No. 153; Reusner, I, 282-283 (Latin and German); Frischbier, *Zs. f. d. Ph.*, ix, 69, No. 24; Rolland, pp. 50-51; Demófilo, App. 2, Pt. VII, No. 17, p. 385; *Arch. \* \* \* trad. pop.*, I, 398 f., No. 35 (Marchigiani); II, 577, No. 27 (Bologna); IV, 537, No. 17 (Ticino).

- [31] The German analogue is offered by Simrock<sup>3</sup>, p. 18:—

"Hoch wie ein Haus  
Klein wie ein Maus  
Stachlich wie ein Igel  
Glänzend wie ein Spiegel." (Kastanie.)

Very similar is the version of Haase (Ruppin, *Zs. d. V. f. V.*, III, 74, No. 73). But the Holme riddle has nothing in common with the well-known *Castanea* logograph (*Mod. Lang. Notes*, xviii, p. 7, Note).

- [32] This Holme riddle was printed by Halliwell, *P. R.*, p. 149. With it we may compare the Shropshire counterpart (No. 2), "Itty pitty in the hedge, Itty pitty out, etc.;" the Scotch Nettle-name problems of Chambers, 109, "Heg-beg adist the dike, etc.", and of Gregor, p. 80, "Hobbity-bobbity; Robbie Stobbie, etc.;" and the less vivid "nameless" queries of *W. D. W.*, pp. 9-10, and *R. R. B.*, p. 17. German parallels are Simrock<sup>3</sup>, p. 28, "Krippel die Krappel;"

Frischbier, *Zs. f. d. Ph.*, ix, 75, No. 69, "Doktor Kraus;" and Wossidlo, No. 51 :—

"Achter'n hus' steit Peter Krus;  
Wenn man em anfött, denn bitt he."

- [33] For this I find no analogues. The various French, German, Italian and Spanish riddles are of a very different sort: compare Rolland, pp. 34–37; Simrock<sup>3</sup>, pp. 30–33; Frischbier, *Zs. f. d. Ph.*, xi, 352–355, Nos. 56–78; Renk, *Zs. d. V.f. Vk.*, v, 152, Nos. 85–93; Pitrè, Nos. 868–875; Demófilo, Nos. 533–547.
- [34] Pitrè, LXXX–LXXXVII ("Il corpo dell'amante ucciso"), traces this ghastly riddle-motive through the folk-literature of many countries :—Italy (Pitrè, No. 941), Greek island of Milo, Hungary and Spain (Demófilo, p. 332). The problem is known in every part of England: *R. R. B.*, p. 7; Gregor, p. 82; Chambers, p. 108 (No. 1); Henderson, *Notes on Folk-Lore of Northern Counties*, etc., London, 1866, Appendix, p. 318 (Devonshire); *Folk-Lore*, ix, London, 1898, p. 260 (Lincolnshire). Petsch, pp. 17–18, cites the English riddle, compares it with Simrock<sup>3</sup>, p. 173, "Op Leef seet ek, op Leef eet ek, u. s. w.," and shows that it is but a stronger form of the famous *Halslösungsrätsel* of Ilo (Simrock<sup>3</sup>, p. 171; Wossidlo, pp. 191–198, No. 962; pp. 321–322) :—

"Auf Ilo geh ich,  
Auf Ilo steh ich,  
Auf Ilo bin ich hübsch und fein,  
Rat't, meine Herren, was soll das sein?"

- [35] Repeated, No. 141.
- [36] Compare Halliwell, *P. R.*, p. 148, "Link-lank on a bank, ten against four;" Lancashire,<sup>1</sup> No. 4, "Clink-

clank under a bank, ten against four ;” and Shetland *guddik* (Spence, p. 182), “Tink-tank, twa in a bank, ten about four.” Close foreign analogues are Hylten-Cavallius, No. 10, “Tio draga fyra,” and Meltzl, *Szekler Volksrätsel*, etc., London, 188-?, No. 10, “Tiz huz negyet” (Ten draw four). More remotely connected are the Mark riddle (see Simrock<sup>3</sup>, p. 34), cited by Müllenhof, *Zs. f. d. M.*, III, 5, “Twe ruhe ranken, vier kummandanten, u. s. w.,” and the French query, Rolland, p. 21, No. 43, “Dix tirans, quatre pendans.” Pittrè, p. cxxxi, cites the English version under “alliterative problems.”

- [37] Of the same sort is *R. R. B.*, p. 12 (cf. Halliwell, *P. R.*, p. 146):—

“At the end of my yard there is a vat,  
Four and twenty ladies in a plat (?);  
Some in green gowns, and some in blue hats.  
I count him a wise man, who tells me that.”

See Renk (Tyrol), *Zs. d. V. f. Vk.*, v, 153, “77 Schwestern haben gleiche Kappeln auf. ;” and Demófilo, App. 2, Pt. III (Catalonia), No. 6, p. 360 :—

“Cuatro senyoretes  
Ballan dins un plat,  
Cotilleta verda  
Y vestit morat.” (Berengena.)

Compare *Id.*, Pt. iv, No. 19, p. 369 ; Pt. vii, No. 22, p. 386.

- [38] “Two millstones” is the subject of this riddle in *B. M.* *R.*, No. 66 ; and in Shetland (Spence, p. 184) :—

“Twa grey grumphies lay in ae sty,  
Da maer dey get, da maer dey cry,  
Da less dey get, da stiller dey lie.”

- [39] Similar English riddles are *R. R. B.*, p. 14; and Lincoln, No. 26 :—

“Mother, father, sister, brother,  
All runnin’ after one another  
An’ can’t catch one another.” (Mill Sails.)

More like the Holme version is the 15th cent. French problem, Rolland, p. 101, No. 235, “Emmy les champs a quatre soeurs qui courent aussi fort l’une comme l’autre et si ne peuvent rataindre l’une l’autre.” Bladé, *Prov. et Dev. Pop.* (Armagnac), 1879, p. 218, No. 95, gives many French and Italian parallels. German analogues abound: Simrock<sup>3</sup>, p. 98; Frischbier, *Zs. f. d. Ph.*, XXIII, p. 257, No. 168; Wossidlo, No. 156. All these are Windmill riddles, but the same motive is found in the *Rotæ* enigma of Symphosius (No. 77), and in numerous Wheel queries of the present :—Rolland, p. 96, No. 218; Wossidlo, No. 157; *Arch. per stud. trad. pop.*, VII, p. 427, No. 141 (Florence, 1558); x, p. 397, No. 44 (Siena); *Rev. d. L. R.*, XI, p. 7 (Catalonia), XII, p. 172, No. 61 (Limousin).

- [40] The second answer, added afterwards, is undoubtedly correct and is the only one given to the riddle in Holme’s Index. Compare *B. M. R.*, No. 4, “What is that that shineth bright all day and at night is raked up in its own dirt? (Fire);” and Rolland, p. 74, No. 152.
- [41] *B. M. R.*, No. 45, is the same riddle.
- [43] Compare Shropshire, No. 10, and Lincoln, Nos. 7, 8 :—

“Round the house and round the house,  
And leaves a *white* glove in the window (Snow).”

“Round the house and round the house  
And leaves a *black* glove in the window. (Rain).”

Note also Sunshine riddles of Lincoln, No. 9, and Yorkshire<sup>2</sup>, No. 3, and the Sunbeam query of Shropshire, No. 11.

- [44] Shropshire, No. 13, is exactly like Holme; and the same motives are found:—*W. N. R.*, p. 12; *R. R. B.*, p. 20; Lincoln, No. 22; Wossidlo, No. 291. The Broom enigmas of Symphosius, No. 78, and Vienna ms. 67, No. 19 (Mone, *Anz.*, VIII, 219), are of a very different sort.
- [45] Though this riddle does not appear in the English collections that I have consulted, yet it is common in the folk-mouth in both England and America. I mark two German versions:—Schell, No. 52, *Zs. d. V. f. Vk.*, III, 297, “De Bür schmitt et fott on de Städter steckt et en de Täsch;” and Haase, No. 214, *Id.*, v, 402, “Der Arme schmeisst’s weg und der Reiche steckt’s in die Tasche (Der Nasenschleim).” The problem is well-known in France, Italy and Spain:—Bladé, *Prov. et Dev. Pop.* (Armagnac), 1879, p. 212, No. 66, La Morve; *Arch. \* \* \* trad. pop.*, II, p. 575, No. 6 (Bologna); Pitre, No. 475; Demófilo, App. 2, Pt. I, No. 24, p. 345; Pt. II, No. 18, p. 356; Pt. VII, No. 39, p. 390.
- [46] The Spanish *Estrapajo* riddles (Demófilo, Nos. 438, 439), full of vivid personification, are far superior to the Holme problem.
- [48] *W. D. W.*, p. 8, is somewhat similar. The Holme query has nought in common with the excellent pen-riddle of Brit. Mus. mss. Sloane 1489 (17th cent.), fol. 16 a, No. 6, and Harl. 7316 (18th cent.), fol. 33 b, p. 70; and its German parallels, Wossidlo, Nos. 83–86; nor with the obscene Prussian riddle, Frischbier, *Zs. f. d. Ph.*, XI, 357.
- [50] A universal riddle, the germ of which I discover in Bede’s “Flores,” No. 13 (Migne, *Pat. Lat.*, 94, 539), “Vidi bipedem super tripodem sedentem: cecidit bipes,



corruit tripes." Wossidlo, No. 15, Notes, furnishes many German, Frisian, Danish and French examples (compare Petsch, p. 80), to which I may add Swedish (Hylten-Cavallius, No. 83) and Italian (Pitrè, No. 923) and Spanish (Demófilo, App. 2, Pt. VII, No. 36, p. 389) variants; and I offer as English references:—*B. M. R.*, No. 1; Halliwell, *N. R.*, p. 74, No. 126; Lincoln, No. 31.

- [51] The Holme solution is much weaker than that of Lincoln, No. 3:—

"As I was going over Humber,  
I heard a great rumble,  
Three pots a-boilin';  
An' no fire under.

(Water under the boat)."

- [52] Halliwell, *P. R.*, p. 145, gives a more elaborate version; and I find yet another form in MS. Sloane 1489, fol. 16 b, No. 10, "As I walke downe yon gate, I spyde a boy, was weeping and wayling, I ask what a[i]lde him, he sd. his fa. and mo: dyed 20 yeare ago, and he was but 7 yeares old." With this Dyer riddle compare John Heywood's epigram of the Dyer's Wife ("5th Hundred of Epigrams," 1562, No. 36, *Proverbs and Epigrams of J. H.*, Spenser Soc., 1867, p. 185):—

\* \* \* \* \*

Were he gone, diar woulde I never mo wed;  
Diars be ever dying, but never ded."

- [53] This "monster" riddle has a famous history. Ohlert, pp. 38–39, marks its appearance in the "Melampodie" of Hesiod (Strabo, XIV, 1, 27, p. 642), and points to the Icelandic parallel, *Heidreks Gatur*, No. 12 (Sow with nine young); and Heusler, *Zs. d. V. f. Vlk.*, XI,

1901, 141-142, compares with the *H. G.* version :— Aldhelm, VI, 10; *E. B. R.*, XXXVII (Sow with five pigs); and the modern riddles of the Faroës (*Zs. f. d. M.*, III, 125) and Iceland (*Izl. Gat.*, Nos. 447, 448). *R. R. B.*, p. 9, is very like Holme. Riddles with a similar theme are found in Hungary (*Mag. für die Litt. des Auslandes*, 1856, p. 364) and in the Tyrol (Renk, *Zs. d. V. f. Vk.*, v, p. 152, No. 76); and the Latin homonym of Reichenau ms. 205, No. 6 (M and S, *Denkmäler*<sup>3</sup>, VII, p. 20) has a like motive.

- [54] Compare *B. M. R.*, No. 49, "Here I have it and yonder I see it (My breath in a misty morning)." Repeated, *infra*, No. 88.
- [55] *B. M. R.*, No. 16, offers both the Holme version and the following :—

"A thousand and one (M and I) made  
great moan,  
When a hundred (c) upon a hundred  
(c) was left alone."

- [56] Professor Child, *English and Scottish Popular Ballads*, vol. I, No. 1, "Riddles Wisely Expounded," cites several groups of ballads, containing these questions and others of like sort, which are duly answered by a maiden, who thus gains a husband or foils a fiend. In the English forms, "Love is longer than the way, Hell deeper than the sea; Thunder louder than the horn, and Hunger sharper than the thorn;" in the Scotch (Motherwell), "Wind is longer than the way \* \* \* Shame is louder than the horn." In "Captain Wedderburn's Courtship" (Child, I, 419), "Hell is deeper than the sea;" and in the 15th-cent. Dialogue, "Inter Diabolus et Virgo" (Furnivall, *Eng. Stud.*, XXIII, 444; Child, v, 282) we have the usual English answers with the exception that "Loukyngye ys longer

than the way." The foolish Holme solutions of Sting and Tromp are due perhaps to a lapse of the scribe's memory. In the many "husband-gaining" riddles of the Continent (Child, I, 1) our queries do not appear.

- [57] *R. R. B.*, p. 13, offers an interesting variant:—

"Old mother old, she stands in the cold,  
Her children die with age;  
She lives and brings forth young,  
And everyone without a tongue.  
(Apple-tree)."

See *infra*, No. 104.

- [58] Compare *B. M. R.*, No. 58, "What is that goeth through the wood; and leaveth on every bush a rag? (Snow)." Contrast *infra*, No. 62.
- [59] The parallels are suggestive:—*B. M. R.*, No. 60, The Needle "goes through thick and thin and draws his guts after him;" the Silk-weaver's Shuttle of *W. D. W.*, p. 7, 'leaves its guts still behind;' while in the Needle riddle of Halliwell, *N. R.*, p. 81, No. 153, "Old Mother Twitchett \* \* \* left a bit of her tail in a trap" (cf. Rolland, p. 87, No. 188). Tylor, *Primitive Culture*, 1891, p. 92, cites an Aztec analogue, "What goes through a valley and drags its entrails after it?" Compare Pitre, No. 14; Demófilo, App. 2, Pt. 1 (Galicia), No. 21, p. 344; Meltzl, *Szekler Volksrätsel*, No. xv.
- [61] The same query appears, Yorkshire<sup>2</sup>, No. 5, and Shropshire, No. 14, with the far better answer, "A woman crossing a bridge with a pail of water on head" (cf. *infra*, No. 84). Very similar in motive are the German Sun riddle (Simrock<sup>3</sup>, p. 96) and the Italian Shadow query (Pitre, No. 525).
- [62] A less commonplace solution is given to *B. M. R.*, No. 67, "What is it that goeth through the wood and

toucheth never a twig? (The blast of a horn or any other noise)." See *supra*, No. 58.

- [63] Wossidlo, No. 283, cites Mecklenburg form, "Geit to holt un kickt to huus," and points to German, Norwegian and Slavonic parallels. Another English version is *B. M. R.*, No. 32.
- [64] The tame answer suggests a lapsed solution; though *Curé* riddles are not uncommon in France (*Rev. d. L. R.*, XII, 1877, p. 172, No. 10).
- [65] This has little in common with the long Anglo-Saxon Bagpipe enigma (*E. B. R.*, XXXII).
- [67] Compare ms. Sloane 848 (early 17th cent.), fol. 32 :—

" I alwaies run as each man sees as though  
     I weare in chase,  
 And yet I never use to change or once  
     move from my place."

The spirited German *Gedanke* riddle (Wossidlo, No. 106 c), "Es lief ein Häschen wohl wacker, u. s. w." is not unlike Holme; and the Spanish *Pensamiento* problem is a very close analogue (Demófilo, App. 3, L, No. 8, p. 435) :—

" Cual es el ave de tanto bolar  
     Que buela en un punto más alta que el cielo  
 La tierra y abismos traspasa de un buelo  
     Y a do se aposenta no ocupa lugar," etc.

- [69] To these literary enigmas with their interesting popular elements I have discovered no close parallels.
- [70] Compare, however, *E. B. R.*, XXXIII; *W. N. R.*, pp. 14, 23, and *P. Cap.*, p. 5 (good art-riddles); Wossidlo, No. 101, Notes; Petsch, p. 47 (Schiller's enigma); and the many ship-riddles of *Izl. Gat*.

- [73] This riddle was well-known in 15th-century France (Rolland, p. 141, No. 352) and 16th-century Italy (*Arch. per stud. trad. pop.*, VII, p. 429, Florence, 1558; compare Pitre, No. 1133), and appears in England in both *D. J.*, No. 45 (Kemble, *S and S*, p. 290), and ms. Sloane 1489, fol. 44 b, No. 6. Kemble, p. 294, notes its appearance in Howell's *English Proverbs*, p. 12.
- [76] Samson's riddle is considered at length by Friedreich, pp. 151-155, and Wünsche, *Rätselweisheit bei den Hebräern*, Leipzig, 1883, pp. 11-13. It appears in Latin form in Reusner, I, 357 (Lauterbach), and in Buchler's *Gnomologia*, 1614 (cited by Friedreich). It has left its traces on the Offices of the Church (Fitzgerald, *Gentleman's Mag.*, N. S., 27, 1881, p. 179) as well as on profane poetry (compare Waller's poem, "Of the Lady Mary, Princess of Orange.")
- [78] A widely known riddle. I note first the English versions:—*D. J.*, No. 47, "What was he that was begoten or his fader and borne or his moder and had the maydenhede of his beldame?" (Abel); *B. M. R.*, No. 61, "What was he \* \* \* grandame?" The Earth is Abel's grandmother or "Adam's mother:" compare *D. J.*, No. 3, and the many references to this seeming incest in Kemble's *S and S*, pp. 295-298. Wossidlo, No. 411, Notes, furnishes a dozen continental parallels to our riddle:—early and modern German (Reinmar, 205; Freidank, p. 109, 8; *Strassb. Rb.*, No. 284; *Augs. Rb.*, No. 55, and Therander, No. 77), Frisian, French (Rolland, p. 112, No. 263), Italian and Hungarian. Add to these the Spanish query (Demófilo, No. 13) and the 9th-cent. Latin version, *Joca Monachorum*, No. 3 (*Monatsber. d. k. pr. Akad. d. Wiss. zu Berlin*, 1872, p. 106 f.), "Qui aviam suam virginem violavit?"

- [79] Compare Tubinger MS. 1493 (Mone, *Anz.*, VIII, 50, No. 161), which has as answer, "J. Baptista locutus est antequam natus."
- [81] See *Joca Monachorum*, No. 33, "Qui femina ante cognovit filium quam maritum (Sancta Maria);" the Mary riddle of Aurelius Prudentius (Reusner, I, 295); and Hylten-Cavallius, No. 122, "Ett barn utan man (Jungfru Marie son)."
- [82] This riddle appears in many English collections. Note *Sir G. G.*, p. 11, for its usual form:—

"As round as a hoop  
As deep as a cup  
All the king's horses  
Can't draw it up."

Compare Halliwell, *N. R.*, p. 75, No. 129 ("As round as an apple, etc."), and Yorkshire,<sup>1</sup> No. 1. Rolland, p. 97, No. 221, cites the Paris riddle:—

"Qu'est-ce-qui est rond comme un dé  
Et que des chevaux ne peuvent porter?"

The shape-motive is found in many riddles of the Romance languages:—Bladé, *Prov. et Dev. Pop.*, p. 212, No. 67; Pitrè, No. 649; Demófilo, No. 832. See Virgil's Well enigma (*Eclogues*, III, 104).

- [84] See *supra*, No. 61, Note.
- [85] Repeated, *infra*, No. 138, with answer, Strawberry.
- [86] A variant of No. 78.
- [89] Somewhat similar is the fine riddle of Lancashire<sup>2</sup>, No. 1:—

"Bloodless and boneless  
And goes to the fell footless. (A snail.)"

The Snail riddle, *B. M. R.*, No. 34, is very different.

- [91] The same riddle is met in both America (*P. Cap*, p. 23, Husband) and France (Rolland, p. 124, No. 283, "Un mari et le lait").
- [93] See *B. M. R.*, No. 52 (exact).
- [94] Though this query appears, with the Holme answer, in *New Coll. of Enigmas*, London, 1810, p. 199, Qu. XIII, yet it is but a variant of *D. J.*, No. 14, "What thyng is it that never was nor never shall be? Never mouse made her nest in a cattles ear." This second solution is that of a French analogue (Souché, *Bulletin de la Soc. de Statistique* \* \* \* *Deux-Sèvres*, Niort, 1881, p. 579); and Kemble, *S and S*, p. 293, cites from Howell's *British Proverbs*, p. 24, a similar Welsh saying.
- [96] Compare *Sir G. G.*, p. 16 :—

"Cloth'd in yellow, red and green,  
I prate before the king and queen;  
Of neither house nor land possessed,  
By lords and ladies I'm caressed.

(A Parrot.)"

The well-known *Itum Paraditum* riddle of the Holly (Lincoln, No. 30) is transferred to the Parrot (Lancashire<sup>2</sup>, No. 4).

- [97] The obscene Fan of Feathers problem, *H and D*, No. 25, is very different.
- [98] This has nothing in common with Symphosius, No. 59, *Pila*, and its many descendants.
- [99] This is a weaker version of the fine *Rätsel-märchen* of the 15th-century Weimar ms. (Köhler, *Weimar Jhrb.*, v, 336, No. 14; cf. Friedreich, p. 242):—

"Ein herr hett einen lieben bulen und er schicket seinen knecht zue ir und liess sie fragen, wen er zu ir solt kommen. Do sprach sie zu im :—

Sag deinem herrn, dass er kum  
 Wenn all tann lere stien,  
 Und all baum zue samen gien,  
 Und wenn das tot das lebendig hat  
     überwunden,  
 So wirt dein herr in grossen freuden  
     gefunden.

So sprich und kum also : wenn all tann lere stien,  
 das ist wenn all krausen lere stien ; wenn all baum  
 zue samen gien, das ist wenn man die leden vor den  
 venstern zue thut ; wenn das tot das lebendig über-  
 windt [*Augs. Rb.*, No. 3 ; Reusner, II, 70], das ist  
 wenn man den aschen über das feuer legt."

[100] The same riddle appears, *R. R. B.*, p. 21 ; *A. R. B.*,  
 p. 20 ; *P. Cap*, p. 6.

[101] This corresponds closely to the German riddle, Sim-  
 rock<sup>3</sup>, p. 85 :—

"Ich bin *nicht*, ich war *nicht*, ich werde  
     *nicht* sein,  
 Du meinst ich scherze, ich sage dir nein,  
 Ich stehe ja sichtlich vor deinem Gesicht,  
 Und kannst du mich rathen, so nennst du  
     mich *nicht*."

And MS. Sloane 1489, fol. 28 a, No. 11, has a similar  
 theme :—

"I doe it, yet I doe *not* : I see it is *not* :  
 I goe, my foot moves *not* : I speake,  
     my tongue stirres *not*."

Compare Polle, *Wie bezeichneten die alten Griechen den  
 Witz*, Leipzig, 1896, pp. 31–43, "Ueber Nichts."

[104] See *B. M. R.*, No. 69 (exact). *W. N. R.*, 23, "Ring  
 of Bells," *Id.*, 24, "St. Nicholas Steeple" and *W. D.*



W., p. 4, "Bell in Steeple" are not like the Holme riddle. But a Spanish problem (Demófilo, App. 2, Pt. VII, No. 62, p. 395) is a very close analogue :—

"En medio del campo hay un tronco (torre),  
En medio del tronco una astilla (campana),  
En medio de la astilla una cuerda ;  
Tira la cuerda y canta el hueso (badajo)."

- [105] *B. M. R.*, No. 76, is a variant of the same riddle. Compare *supra*, No. 57.
- [106] *R. R. B.*, p. 20, treats the same subject in different fashion.
- [108] This has been printed, not very accurately, by Halliwell, *P. R.*, p. 150.
- [110] Compare Introduction for discussion of possible reference to year of MS. (1641 ?). *B. M. R.*, No. 15, has the same answer :—

"Yonder side there is a boate  
The king's daughter of England, there she sate ;  
Ann if I you tel her name, no man it wot.  
What is the maid's name that sate in the boat ?

Solution—Her name is An \* \* \* but this riddle is not to be seene on the booke, but to be put without the book or else it will be soon understood."

See also *B. M. R.*, No. 21, "L and U, and C and I, So hight my Lady at the Font-stone." The German "*Und*" *Namenrätsel* (Simrock<sup>3</sup>, p. 85 ; Wossidlo, No. 960) is unlike our problem.

- [111] A slightly different form of this riddle is furnished by Halliwell, *N. R.*, p. 77, No. 138 :—

"As I was going o'er Westminster Bridge,  
I met with a Westminster scholar,  
He pulled off his cap an' drew off his glove,

And wished me a very good morrow.

What is his name? (Andrew)."

Compare also Lincoln, No. 2.

[112] Repeated, *infra*, No. 129, with slight changes and with another answer.

[113] This word-acrostic appears in ms. Sloane 1489, fol. 47a.

[115] Compare *B. M. R.*, No. 37, "Ten men's strength and ten men's length, and ten men cannot set it on end (A Rope or Cable of ten fathom long);" and Lincoln, No. 18.

[116] See Gregor, p. 78 (exact).

[118] An interesting parallel is the Yorkshire name-riddle, cited by Halliwell, *P. R.*, p. 149:—

"There was a man rode through our town,

Gray Grizzle was his name,

His saddle-bow was gilt with gold;

Three times I've named his name.

(Gaffer Was.)"

Note, too, Lincoln, No. 16, "Was."

[119] Halliwell, *P. R.*, p. 149, printed this Holme problem. The riddle appears in several collections:—*W. N. R.*, p. 20; *R. R. B.*, p. 21 (two lines missing); *A. R. B.*, p. 26 (not "damsell," but "hostler").

[120] With very slight differences in *R. R. B.*, p. 11. A Ruppín riddle (Haase, *Zs. d. V. f. Vlk.*, v, 406, No. 276) of unlike motive has a like answer:—

"Wer kommt 'verquer' nach der Kirche?

(Das Kind, das zur Taufe gebracht wird)."

[121] The Holme riddle was printed by Halliwell, *P. R.*, p. 149. I find it in *D. J.*, No. 12; *B. M. R.*, No. 46; Köhler, No. 15 (*Weim. Jhrb.*, v, 329 f.); *Strass. Rb.*, No. 51; Reusner, I, 279 (Lorichius), II, 69; Simrock<sup>3</sup>, p. 96; Rolland, p. 14 (15th-cent. French form).

- [122] Compare Köhler, No. 17, and various Mecklenburg riddles (Wossidlo, No. 434<sup>a</sup>, Notes).
- [123] This problem is found in *R. R. B.*, p. 13 ("children" not "soldiers"). The literary riddle of the Pumpkin (*W. N. R.*, p. 13) is of quite other sort.
- [125] See *R. R. B.*, p. 21 ("cows" not "bulls"); Yorkshire<sup>1</sup>, No. 10 ("beasts"); Haase, No. 97, *Zs. d. V. f. Vk.*, III, 77, and Simrock<sup>3</sup>, p. 102, "Ein kleines Ställchen voll weisser Hühner mit einem rothen Hahn;" Renk, *Zs. d. V. f. Vk.*, v, 147, No. 7, "Ein Stall voll weisse Schaf;" Wossidlo, No. 276, Notes (Norse, Slavonic and Italian analogues); Hylten-Cavallius, No. 43 ("white cattle and red cow"); Rolland, p. 59 f. (various teeth and tongue riddles); Bladé, *Prov. et Dev. Pop.*, p. 223, No. 116 ("white nuns and red monk in convent"); Demófilo, App. 2, Pt. II (Catalonia), No. 27, p. 358 ("nuns and monk").
- [126] *B. M. R.*, No. 6, is the exact counterpart of this riddle even to the wording of the answer.
- [127] Repetition of No. 19. This strange art-riddle is presented somewhat more elaborately, *H and D*, No. 29:—

"Far in the west, I wot not wheare,  
 Are trees, men say, which oisters beare,  
 I wonder how this comes about  
 Those oysters flie not, out of doubt,  
 And fall straight like a swarm of bees  
 At home here on our apple trees.  
 Growe they on trees, those oysters? fie!  
 Methinkes it soundeth like a lie.  
 A kinde of trees, I know 'tis true,  
 In purpoole lane beare oysters new  
 And fish and flesh and now and then  
 They beare (I tell you) honest men.

If every man and woman be an arbor reversa,  
then the shril oister queanes in Graies Inne lane  
are trees and plants etc."

- [128] The Anglo-Saxon Beaker riddle (*E. B. R.*, LXIV) has a similar motive similarly treated.
- [129] The Muff riddles of *W. D. W.*, p. 5 ("A dainty fine thing, etc."), and of Ruppín (Haase, No. 101), Mecklenburg (Wossidlo, No. 69) and Pomerania (*Urquell*, IV, 148, No. 12) are like the Holme query only in their coarse suggestion. See *supra*, No. 112.
- [130] This appears in a slightly different form, *R. R. B.*, p. 11. Compare also *E. B. R.*, XLV.
- [131] See *supra*, No. 12, Note.
- [132] A repetition with slight changes of No. 107.
- [134] This "monster" riddle is of the same class as *supra*, No. 53. Note Symphosius, No. 90, *Mulier Gemellipara*; and Aldhelm, I, 10, *De Puerpera Geminis Enixa* :—

"Sunt mihi sex oculi, totidem simul auribus  
    exsto;  
Sed digitos decies senos in corpore gesto."

*Donna Gravida* riddles are common in Italy :—*Arch.*  
\* \* \* *trad. pop.*, I, p. 398, No. 7 (Marchigiani); VII,  
p. 427 f., No. 47 (Florence, 1558); Pitre, No. 246  
(Notes).

- [135] *B. M. R.*, No. 44, is almost a verbal counterpart. The "Lincolnshire House riddle" (*N and Q*, 4th Ser., x, 312) furnishes a better version :—

"A man without eyes saw plums on a tree,  
Neither took plums nor left plums; pray  
how could that be?"

So it is cited by Halliwell, *N. R.*, p. 79, No. 143. Müllenhof long since (*Zs. f. d. Myth.*, III, 13) pointed

to the German parallel (Simrock<sup>3</sup>, p. 100):—"Ein Mann der keine Augen hatte sah Aepfel auf einem Baume hangen. Er warf darnach, da fielen keine herab und blieben auch keine hangen." I meet the riddle twice among Demófilo's Spanish problems:—App. 2, Pt. I, No. 13, p. 342 (Galicia); App. 2, Pt. VII, No. 20, p. 386.

- [136] *B. M. R.*, No. 73 (exact even to form of answer). The same riddle has a long history in Germany. It appears in *Strass. Rb.*, No. 311:—

"Zwen Vätter und zwen Sün  
Fingen drey Hassen küen,  
Das yedem ward einer  
Und mangelt keiner."

It is translated into Greek by Camerarius (Reusner, I, 254) and takes three Latin forms:—Lorichius (Reusner, *l. c.*); Buchler, *Gnomologia*, 1614, No. 6 (Friedreich, p. 219); and Mone, *Anz.*, VII, p. 49, No. 149. Modern German versions abound:—Frischbier, *Zs. f. d. Ph.*, XXIII, 243, No. 17; Simrock<sup>3</sup>, p. 87; and Wossidlo, No. 902, Notes (other native references). I find the motive in the same dress in Sweden (Hylten-Cavallius, No. 103); but with a different setting in Italy (Pitrè, No. 931):—"Vi sono due padri e due figliuoli: hanno tre uova e se ne mangiano uno per uno."

- [137] Halliwell, *P. R.*, p. 141, published the Holme version, and in *N. R.*, p. 82, No. 155, gave a traditional form of this riddle. The Dorsetshire query (*N and Q*, 3d Ser., IX, 50), "A body met a body in a narrow lane, etc.," is much like Holme. For various German riddles of dog-names, see Mone, *Anz.*, VII, p. 265, No. 245; Woeste, *Zs. f. d. Myth.*, III, 184, Nos. 26–31 (Mark); Frischbier, *Zs. f. d. Ph.*, XXIII, pp. 261–262,

Nos. 202 f.; Wossidlo, No. 953 ("Kaiser Karl hatt'n Hund").

- [138] A repetition of the Radish riddle, *supra*, No. 85. *R. R. B.*, p. 3, gives a slightly shorter version of this problem. Very similar is the Strawberry query offered by Meltzl, *Szekler Volksrätsel*, No. 39.
- [139] The Holme riddle is printed by Halliwell, *P. R.*, p. 150; and is found with a few changes in *R. R. B.*, p. 12.
- [140] This riddle also is published by Halliwell, *P. R.*, p. 149. One of its motives, "None work like unto him can doe," appears in the Bee riddle, *D. J.*, No. 40:—"What is it that is a wryte and is no man and he dothe that no man can and yet it serveth both God and man?" Kemble, *S. and S.*, p. 293, points out this motive in Ray's collection of proverbs (see Bohn, *Ed.*, 1855, p. 218):—

"The little smith of Nottingham  
Who doeth the work that no man can."

*P. Cap*, p. 22, and *R. R. B.*, p. 16, furnish a Bee problem of yet another kind:—

"There's a little short gentleman  
That wears the yellow trews."

- [141] A repetition of No. 35.
- [142] See Halliwell, *P. R.*, p. 144 ("the world" not "England"). The motive of the Latin enigma, Cleopatra B. ix (14th cent.), fol. 11 a, No. 9, is slightly different:—

"Bos gestat spinam de qua facit anca [anser] rapinam,  
Qd. rapit anca bovi, dat vitulo aut ovi."

- [143] Very like is the Needle riddle, *H and D*, No. 41. Compare the double-meaning Italian problems of Blood-letting, Pitre, Nos. 368–369.

- [144] This interesting problem is found in many Latin versions :—Vienna ms. 67, No. 35, Mone, *Anz*, VIII, 219 (l. 2, “et hirsuta barbis quinque complectitur ulnis”); ms. Arundel 248 (14th cent.), fol. 67 b; Reusner, I, 373, 380; two Netherland mss. of 17th cent. (Mone, *Anz*, VII, p. 48, No. 126; p. 49, No. 141). Simrock<sup>3</sup>, p. 20, and Wossidlo, No. 155, Notes, offer several modern German versions. *B. M. R.*, No. 28, is the best English form :—

“Five brethren were bred at once  
Without any flesh, blood or bones,  
Two have beards and two have none,  
The fift have but half a one.

Solution—The five brethren be five green hearbs under the Rose leaves, which spring all at one time, two of them have bristles like unto beards on the edges and the other two have none but be plain on the edges and the fift is bristled on the one side and plain on the other.”

A Latin version of the riddle was published, *N and Q*, 3d Ser., v, 153, and in later numbers of this periodical was translated (*Id.*, 199) and explained (*Id.*, 309, 365).

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